

The Quarterly Journal

of the

Society of American Indians

"The honor of the race and the good of the country shall be paramount"

JULY—SEPTEMBER, 1914.

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Entered as Second Class Matter at the Post Office at WASHINGTON, D. C., in Accord with the Act of Congress, August 24, 1912
Subscription to Members in the United States, \$1.00 a Year. To Non-Members \$1.50. 40 cents per copy

The Quarterly Journal of the Society of American Indians.

The **Quarterly Journal of the Society of American Indians** is published every three months and issued as the official organ of the Society.

The editors aim to make the Journal the medium of communication between students and friends of the American Indian, especially between those engaged in the uplift and advancement of the race. Its text matter is the best that can be secured from the pens of Indians who think along racial lines and from non-Indians whose interest in the affairs of the race is a demonstrated fact.

The Editorial Board has undertaken to carry out the purposes of the Society of American Indians and to afford the American Indian a dignified national organ that shall be peculiarly his own, and published independent of any governmental control.

The **Editorial Board** invites friends of the race to unite with the native American in providing the Journal with a high quality of contributions. Although contributions are reviewed as far as possible, the Journal merely prints them and the authors of the accepted articles are responsible for the opinions they express. The ideas and desires of individuals may not be in harmony with the policy or expressed beliefs of the Society but upon a free platform free speech can not be limited. Contributors must realize that the Journal can not undertake to promote individual interests or engage in personal discussions. "The honor of the race and the good of the country shall be paramount."

The **purpose of the Journal** is to spread as widely as possible for the use of Indians, non-Indian friends, students, social workers, and teachers the ideas and needs of the race, and to serve as an instrument through and by which the objects of the Society of American Indians may be achieved. We shall be glad to have the American press utilize such material as we may publish where it seems of advantage, and permission will be cheerfully granted providing due credit is given the Journal and the author of the article.

Authors and publishers are invited to send to the Editor-General, for editorial consideration in the Journal, such work of racial, scientific, or sociological interest as may prove of value to the readers of this publication.

All subscriptions and contributions should be sent to Arthur C. Parker, Editor-General, Barrister Building, Washington, D. C.



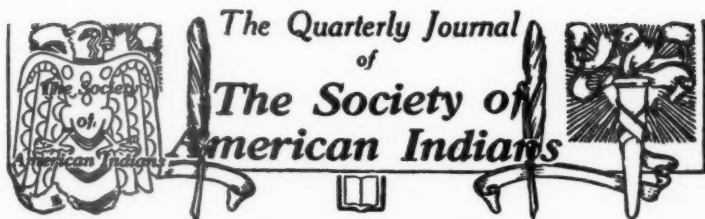






THE APPEAL TO THE GREAT SPIRIT—*By Dallon*

This statue, which took the grand prize at Paris, stands in front of the Boston Museum of Fine Arts. The modeling of both the horse and the Indian is regarded as highly faithful to life.



"The honor of the race and the good of the country shall be paramount"

VOL. II WASHINGTON, D. C., JULY-SEPTEMBER, 1914 NO. 3

Editorial Comment

BY THE EDITOR-GENERAL

The Lesson of the Fourth Conference

THE Fourth Annual Conference of the Society of American Indians was different in character from any that has preceded it. Yet it was a unique and distinct success. The type of its success, however, was different from the success of former meetings. A crisis faced the Society. Grave responsibilities faced every member. It was almost in gloom that the conference faced its problems. The question seemed to be, "Can we solve our problems; and if we do, will it all be worth while?" A heavy debt for the expenses of the year demonstrated that the Society had inadequate financial support. Did this, then, mean a lack of interest? This was answered fully by the members of the conference themselves assuming the debt, and in the short space of one hour contributing in cash an amount more than enough to pay the indebtedness. Indeed, this seemed not even then a sufficient pledge of interest, for hundreds of dollars more were subscribed collectable on demand.

Here, then, was inspiration and the pledge of loyal interest. In other sessions other problems were debated. Our associate members demonstrated their unselfish interest not only by assuming their share of the financial support, and more, but by the moral backing they gave the Society. When Indians of many tribes and their friends of many religions, political and philosophic views can unite as all did at the University of Wisconsin Conference, there must be some vital worth in the organization. That value lies only

and solely in its high ideals, its lofty principles. The Conference was a sure demonstration that such ideals clung to with faith and devotion bring with them sure salvation, even when ruin seems to face those who have believed. But our wonderful success should bring humility, not boasting. Success came with a price. The price was sacrifice. Those who labored paid the cost in a devotion not earthborn. Those who paid the material debts did not give from treasuries overflowing, but from purses often taxed to the utmost.

Our First Conference was one of searching out ideals; our second, one of organizing for service; our third, one of realizing opportunity. Then came a year of spreading the gospel of service. Members seeing every evidence of success accepted it as an assurance that all was well, forgetting themselves to serve. The work fell upon a small group, and the membership seemed to feel that no effort was needful on their part. To appeals for funds and for help in other lines the active officers had almost no response. So sure did failure seem that more than one stout heart at headquarters was wrung with apprehension. No one can ever know what it cost to those who worked without a penny's cost to the Society at the Washington headquarters.

Then came the Fourth Conference, and the Society faced in it the crisis of its existence. The slightest turn from the path of ideals would have brought ruin, but instead the right path was chosen and success came. *The Fourth Conference was one of realized responsibility.*

The old working staff was re-elected. Shall the members now respond and by their activity and interest bring the support so greatly needed? Or, by apathy, shall the members desert the men and women whom they have chosen to lead? An army must have its general and its minor officers, but it must have soldiers for the fight. Shall your officers struggle alone with only their small company of the faithful, or shall we be an army indeed? If you fail us, how can we succeed?

There is work ahead for 1915. The Society shall achieve a new and higher success. Our appeals to the President, to Congress, to the press, and to the public will be listened to by attentive ears. But the highest success can only come when every member works as if the entire success of the Society depended upon him or her.

**Wipe Them Off
the Earth!**

IN OUR self-satisfied ignorance and selfishness many times we imagine ourselves so superior to others that we need not bother with their troubles. If they oppose us, we refuse to examine into the reason and turn to revenge in blind fury. When another nation whose ideals and aims we do not understand antagonizes our interests, we shout in high-flown emotion, "We should wipe them off the earth." Down in Mexico there is a struggle between the various elements of the Mexican people. They have their own viewpoint. We do not know what it is—we do not care to know perhaps. Perhaps they are rightfully striving for an ultimate ideal that we are too selfish to see. Perhaps there are vast evils in Mexico that suffering people are trying to overcome; perhaps they do not view our great commercial interests as we do, because these great enterprises are not theirs.

The measure of American savagery, its failure to see the great responsibility resting upon it, its need of true civilization, are all indicated by the moral depth of the common expression, "Wipe them off the earth." We do not say this because most Mexicans are of Indian blood, but because we wish our country to actually live the noble ideals that it holds up to the world. And our wish, it seems, has its chiefest advocate in the person of President Wilson.

**In all Things
BE CLEAN**

SOME of the neatest men and women and the cleanest homes I have ever seen have been on Indian reservations. I once heard two Indian speakers stand before a large audience and say that the public schools where white people sent their children were so dirty that they had to send their little Indian children to private schools. These Indians, you may imagine, were educated, refined, and truly civilized. They did not live on reservations.

Civilization means order and respect of the rights of other men. But to be civilized means a great deal more than that. The beginning of civilization lay in the *desire to be clean*. To be civilized is to be clean in body, in clothing, in mind and spirit, and clean in surroundings. People that do not mind filth are always savages.

There are plenty of white men as well as colored men who are still savages in this sense. A well-ordered mind demands cleanliness, a well ordered mind thinks clean things. A man with a disordered or undeveloped mind, or a savage, is satisfied with giddy colors, fancy clothing, a pretense of luxury even though everything is dirty.

A truly civilized man or woman has a clean body, a clean mind, and lives in a clean house. Such a man or woman chooses a clean cotton garment, well pressed and simply made, in preference to a soiled and greasy silk garment that may once have cost a large sum. To be dirty is to be disorderly; it is a disgrace. A dirty home, a dirty yard, dirty beds, and dirty persons should not be tolerated in civilized communities because such things are dangerous. They are an insult to the God who made all things clean and decent.

The old-time Indian had very strict laws about clean camps and clean villages. There were laws about clean persons, for it was well known that game animals would flee from dirty persons. The modern Indian, confused as he may be by the new civilization, must not take his lessons from the back yards of dirty neighbors, white or red. All of the best things in the old Indian life, such as the ancient law of cleanness, must be brought into and developed higher in the new civilization.

To work amid soot and soil is a royal occupation and an honor to the man or woman who labors bravely to accomplish things. The dishonor comes to the man or woman who lets the dirt stay on his body or his garments. It is not the dirt that gets on a man that disgraces him; it is the dirt that a man is content to lie down in that does that. Filth must be washed off or it sinks in.

Dirt is of many kinds. Your mind as well as your hands can become soiled. Lookout, filth always brings disease! Sickness, moral and physical, comes from dirt. There is health in a clean body, a clean mind, and a clean heart. To keep clean constantly, seek the fountain that gives cleanliness, whether water, wisdom, truth, or godliness.

If I could change all the mottoes that hang on walls to remind men of good things, I should suggest this simple admonition:

"In all things be clean!"

**Our Chippewa
Women Work**

THERE are many lady members of our Society who have done much to contribute to its success. Among these we have in mind a group of Chippewa women who by the contribution of thought, labor, and finance have given to the Society much of its power.

Few women in any organization have been more willing to work than Mrs. Marie L. Baldwin. A lady of rare culture and charm, she has represented her race and her society in many assemblages of the great with queenly dignity that brought honor to her people. We recall Miss Alice H. Denomie, who came from South Dakota to Washington to serve as our headquarters' assistant. She worked with rare efficiency and with great intelligence. Her work at Carlisle in getting scores of members will long be remembered. Her work was heavy, but she never complained.

Miss Dora B. McCauley, as assistant secretary, was another Chippewa who worked with fidelity, often long after office hours. She put thought in her work and showed patience in her many trials of preparing the complex records and typewriting the issues of the *Quarterly Journal*.

Following Miss McCauley, came a Chippewa who had been the first assistant secretary, and indeed our first corresponding secretary, Mrs. Rosa B. LaFlesche. With her characteristic devotion, she left a highly paid Government position to come to us in Washington. Yet our records show that her months of service were never rewarded by payment. Few know that she paid the office expenses and then refused to submit a bill. Who can measure her heart ache in seeing debts pile up and our members pay no attention to appeals? Once before, as our first acting secretary, she had done the same. Her sacrifice more than once has given us strength. Yet when has she asked for praise or even appreciation? Your editor wishes to say that the quiet labors of one woman, Mrs. Rosa B. LaFlesche, for the Society of American Indians must forever stamp her one of the most heroic Indian women who ever lived. A race than can produce such a woman can well be proud and justly may it appeal that the race be saved to bring to the world others who will render mankind like service.

When the annals of the race and the Society are written the work of these quiet, unassuming women will have a just appreciation. Their labors will count large in the story of the struggle for race salvation.

**The Society and Its
Accomplished
Hopes**

It is not for our Society to be boastful or overrate its influence. We have not done everything we set out to do. Even the Constitution of the United States has not brought every evil under subjection. But there are certain changes in Indian affairs that should be noted with interest. To the world our Society stands as a long-needed instrument for the expression of the ideals of the Indian mind. A European correspondent writing the editor said that if other peoples could proclaim such lofty principles and stand upon so exalted a platform as ours the world would become civilized indeed. Our Society has earned an enviable reputation because it has never stooped to the mercenary or mean. It has won for the red race more credit than any other influence the race has ever exerted. The depth of its appeal to Indians alone is shown by 25 per cent. increase in membership in last year, and this without any special campaign. This speaks well for the way the Society has withstood the test. The Society convened its first conference upon the strength of 56 members of the active class. Thousands of appeals had been sent out, yet only a handful responded. There was a wide suspicion that it was another mushroom effort. But our present strength, after four years of growth, has not only been that derived from native sources. We could not have lived a year without the confidence and respect of the best friends of the Indian among the citizens of the country.

Your officers have labored as consistently as the membership would permit, and to-day there are few Indians in the country that have not had a chance to learn of the Society.

Our third platform added its weight to the struggle for efficient service to the Indian. There is an increasing interest in our demand for a determination of status for the Indian and for a codified law. Many prominent individuals are interested in the amended Stephens bill to permit Indians to place their claims in the Federal Court of Claims. There is a noticable improvement in the school system. Carlisle has made a great change for the better. We used all our pressure to obtain a completion of the Indian census. The work is now finished. There is an increased interest in sanitation on reservations. And, finally, our own people are gripping their problems both as individuals and as a unit through their Society.

Our work is serious work, and it seems as if the result of the Madison Conference has shown that the God of nations is with us; lest we become overconfident, let us make sure that we are with him. In this effort to redeem our race, who, then, can be against us!



**Shall We Let the
Indian Become
Blind?**

NEARLY 30 per cent. of all Indian pupils in Indian boarding schools are in danger of becoming blind. Perhaps it would be more accurate to say that nearly all the 17,000 Indian boys and girls in Government boarding schools are in danger of complete blindness, and that five thousand already have a dangerous eye disease. Indeed, blindness threatens all reservation Indians in the United States.

The eye infection that threatens to blind the Indian of America is trachoma. Trachoma is a disease affecting the lining membrane of the eyelid. It inflames the lid and leaves a scar tissue. The disease may be severe enough to destroy eyesight within a few months, or in its acute stage within a few weeks. The inflammation of the lid may affect the eyeball (cornea) so as to cause ulceration, which bursting, empties the eyeball. When no ulceration occurs, the corneal surface (or portion of the eye over the pupil and iris), may become affected with a growth of tissue that obscures vision. The condition is known as pannus. The injured lid contracting, adds to the torment by turning inward, so that the lashes are thrust directly against the surface of the eyeball.

Trachoma is an ancient malady and is described in ancient Egyptian and Greek writings. It spread from the Far East to the countries bordering the Mediterranean and so through Europe. It has not been generally prevalent in America, but in certain foreign quarters in cities and in portions of Illinois, Kentucky and West Virginia it has been observed for some time.

The manner of contracting the disease is by infection from the secretions of a trachomatous eye. The medium may be pillows, towels, handkerchiefs, a common wash basin, house flies, and unclean clothing. Unclean rooms frequented by careless persons may also contribute to spread the disease.

If trachoma is not treated effectively it destroys the efficiency of the affected person. In a young person it prevents school training and prohibits earning a living. The patient becomes a menace to the rest of the community, and the burden of supporting him falls upon taxpayers and local institutions, and thus public charges increase in number.

Trachoma is most prevalent in Government boarding schools; less in reservation day schools; and least of all among all classes and ages of reservation Indians. This means that there has been some laxity in preventing the spread of the disease in the schools. Towels and garments placed in close proximity and the close association of pupils at work or in school games no doubt have contributed to infection.

These facts are alarming indeed. They point to the stern necessity of immediate remedial measures. The disease must be controlled, or the Indian problem will assume an entirely different aspect. We invite your attention to the diagram appended herewith. A complete account of "the contagious and infectious diseases among Indians" is contained in Senate Document 1038, Sixty-second Congress, 1913. From it we have drawn our figures.

The alarming conditions we have pointed out demonstrate first, the need of a vigorous campaign in which Indians will be instructed in preventative measures; second, the strengthening of the medical service; and third, the equipment of field hospitals and dispensaries. It is better to support these measures than care for thousands of blind men and women, boys and girls who otherwise might have been saved for self-support and usefulness.



**The Mohonk
Conference**

THE Conference of the Friends of the Indian and other Dependent People has again met, through the kindness of Mr. and Mrs. Daniel Smiley. We wish the American public could appreciate what this conference means and what it stands for. The conference has no society or association and no definite membership, though the United States Board of Indian Commissioners usually holds sessions there or meets with the conference.

The great heart of Albert K. Smiley conceived the plan 32

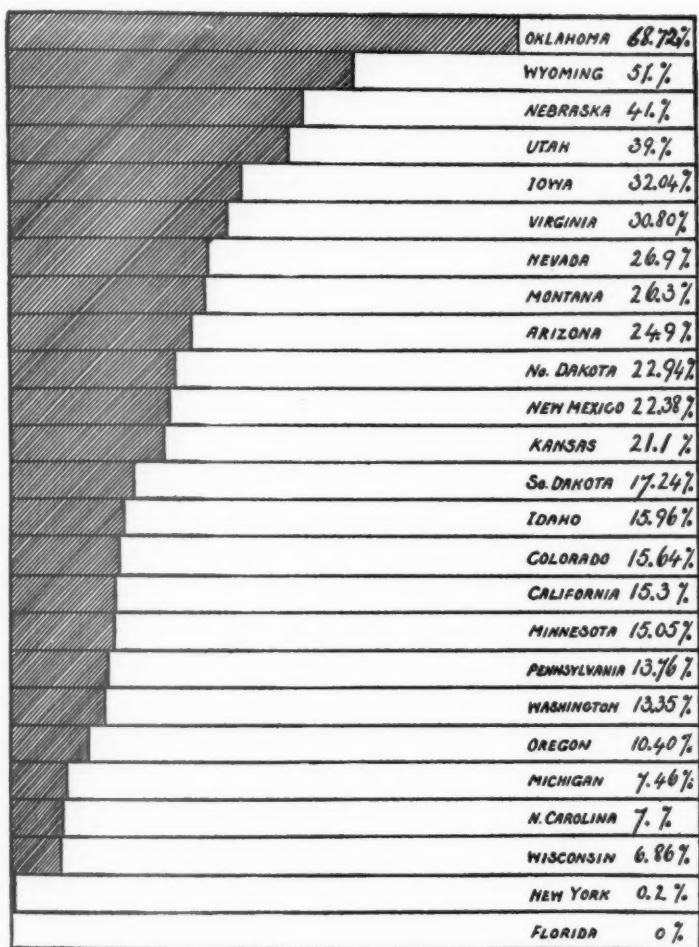


CHART SHOWING THE PERCENTAGE OF INDIANS SUFFERING FROM TRACHOMA AMONG THOSE EXAMINED IN THE DIFFERENT STATES.

years ago. He invited the friends of the Indian to his beautiful estate, and each year, until the time of his death, kept up the custom. Every member of the conference was a personal guest of Mr. and Mrs. Smiley. The conference was a gathering of friends in their household. There, amid surroundings scarcely equaled for beauty in all the world, friends met and talked over what was best to do to uphold the honor of America in its dealings with its wards.

After the death of Mr. Smiley, his brother, Mr. Daniel Smiley, continued the conferences and extended the same hospitality.

The conference is more than the reading of papers. Friends get together and face to face, discuss plans and purposes, personal views are interchanged, and men learn to know one another in their labors for the common interest.

This year several of our members came directly from Madison to Mohonk. Our representatives were Mr. Charles E. Dagenett, Mr. John M. Oskison, Rev. Henry Roe-Cloud, Rev. Thomas C. Moffett, Prof. F. A. McKenzie, Mrs. Marie L. B. Baldwin, Mr. Matthew K. Sniffin, Mr. Robert D. Hall, Mrs. Walter C. Roe, Mr. G. Elmer Lindquist, Rev. G. Watermulder and the Secretary-Treasurer of the S. A. I.

Nearly all of our members, associate and active, took part in the Mohonk discussions. It must be said however that our associates represented primarily other interests than ours as a Society. Indeed many of the prominent members of the conference besides those mentioned were associate members of the S. A. I. We are fortunate in our many friends, and our friends are fortunate in their friends Mr. and Mrs. Daniel Smiley.



**The Menace of the
Fraudulent Wild
West Show**

RECENTLY, from many sources, there have gone forth protests against the Wild West show. The editor has letters from all parts of the country asking that some definite action be taken. The editor himself protests against them, primarily from the belief that such traveling exhibitions not only deceive the public as to the true nature of the Indian and his progress, but instill into the Indians who enter such circuses a false idea of civilization. A matter of secondary importance to the editor is that he has been

called upon so many times to buy tickets home for the stranded "show-Indian." Nor is your editor the only victim. Others have been asked to contribute far larger amounts. Why should we thus support the show system by making it easy to get home? Is it not in lingering hope that the show Indian will stay home and work his farm? But is the hope a vain one? It seems so in some cases.

The Wild West show has done a lot of harm in the way of deceiving the public. It has made most persons think that the Indians are still wild savages. It has made them think that every Indian of whatever tribe wears, or once wore, the Sioux war bonnet; it has made them believe that Indian women all wore a feather in their hair standing up straight behind. Of course this is the "exploit feather," and may mean that the wearer has killed an enemy. Even the Camp-Fire girls have followed the error. As Mr. Gohl says in an article in this issue, the show Indian is compelled to act the "white man's idea of an Indian." But ethnologists, missionaries, and Indians themselves know that they never had such heathenish customs and that they never howled and gesticulated as the Wild West show makes them.

And here is something the Indians themselves should consider. There would be no such degenerate antics if the public opinion of the Indians themselves was against it. When white showmen are assailed for recruiting actors "at a dollar a day and feed" the class of Indians who misrepresent their people should likewise be criticized. A bad Indian is no better than a bad white man ordinarily, but an Indian who misrepresents or cheats his people is worse, indeed. The show Indian is not the real Indian any more than the circus white man is the real white man. But just as the ordinary show Indian gets to believing that the circus followers are the best in civilization, so the public gets to thinking that the painted pseudo-Indian of the tan-bark is the typical red-man. The public should make a clear distinction. The best influences in the country are trying to instill systematic habits, thrift, and home loving in the breast of the reservation red man. If, then, the circus-goers could see the untilled farms, the unhappy wives, the hungry children in the tumble down houses of the Indians who follow shows they

would realize who pays the price for traveling around the country. We ask the United States Government to hold back its permission that Indians may be taken from reservations and allowed to travel with shows. It is not a dignified thing for the guardian Government to turn its wards over to circus men. Nor is it conducive of good training on the part of the Indian ward. Away with injurious fakery!



**The Loyal Indians
in Government
Employ**

SOME of the most patriotic and loyal Indians in the United States are employed in the service of the United States Government. Nearly all Indians who through their ability to work with head, heart, or hands are able to do good service are glad to enter the service of Uncle Sam's Indian Bureau. Over two thousand two hundred Indians, in various capacities, are regularly employed in the Indian Service. Almost without exception all are earnest men and women, who labor first of all for the welfare of their people. Among the well-known Indians who have worked for the Government are Dr. Carlos Montezuma, Hon. Gabe Parker, Dr. Charles A. Eastman, Chauncey Y. Robe, Denison Wheelock, Angel Decora-Deitz, Mrs. Rose B. La Flesche, Mrs. Emma Goulette and Mrs. Marie L. Baldwin and Charles E. Dagenett. We mention Mr. Dagenett last, not because he is the least, but as a climax, for he holds perhaps one of the most vital positions that a man can hold in the Indian Service, that of Supervisor of Indian Employment. Mr. Dagenett is fearless in his recommendations to the Bureau, and your editor more than once has witnessed his struggle to obtain justice for his brother Indian. "I was an Indian before I entered the service of the Indian Bureau," says Mr. Dagenett, "and I shall be an Indian, and loyal to my race, long after I leave that service." We believe that this sentiment voices the attitude of every Indian in Government employ.

But we find ourselves rudely shocked. A rumor has gone forth that "the Society" has a hostile attitude toward Indians in Federal employ. Some one seems to have spread the idea that, through our members so employed, "the Bureau" was endeavoring to control the Society. Of course this is untrue and

unjust. Such eminent authorities as Gen. R. H. Pratt, President Coolidge and Dr. Montezuma know for a certainty that "the bureau" has no wish to "control the Society." They know for a certainty that our Indian membership employed by the Bureau is absolutely loyal to the race. At Madison, the Conference unanimously repudiated any feeling of hostility to any class of Indians. To discuss such a matter is useless. There is no prejudice in the Society, and we are glad that those who spread the rumor (whom they are, we know not) are refuted by the action of the Fourth Conference. Some believe that it was a covert move to cause Government employees to leave the Society or to prejudice them against it. This, of course, would be as fatal as attempting to say that the Government employees did not want Indians not so employed in the Society. We have been attacked in several ways, but always have withstood the shock because we had been assailed with untruth. Our walls are solid, we are one people despite our occupations; and our associate friends in mission, Federal, or independent fields have but one wish, the success and progress of the Society and the race. Only our foes will exite a division because of tribe, religion, politics, or occupation. We stand united now and, please God, may we do so until the end.



**New Hope for
Progress at
Carlisle**

ONE of the greatest changes for the good of Indian education in fifty years has occurred at Carlisle Indian School. This change meets the earnest hope of many friends of the race and brings valuable opportunities to the students fortunate enough to enter Carlisle. The change is the adding of high school grades to the course of study and the elmination of the primary classes. The hope of the *Quarterly Journal* as expressed in our last issue is in a measure realized. Carlisle is now placing itself in position to become a genuine factor for the uplift of the race. Acting Superintendent Lipps by his courage and initiative deserves the gratitude of every Indian in the United States. And his high service to his country and to the red race proves him to be the right kind of a man for the Indian Service. The school and the school paper (*The Red Man*) both reflect the personality of Mr. Lipps. There is abundant evidence of manly strength and efficiency.

The Editor's Viewpoint

The Road to Competent Citizenship

THE purpose of both the church and the Government is to prepare Indians for citizenship—American citizenship. This was not always the purpose in mind, however. For a long time there were three schools of belief affecting the Indian. The first believed in exterminating Indians. The second, stung to remorse (through flints and bullets and other stings), conscientiously thought it wise to “let the Indian alone.” It had cost over a million dollars to kill an Indian in some conflicts, and the public treasury was injured. Thus he was segregated. A third school of philosophy then crept into being. It said, “Assimilate the Indian.”

As a result of these three systems of “dealing” with the Indian, three different codes of ethics have arisen,—three different sets of laws, based upon three criteria. It is perfectly clear, therefore, that there is a complex interweaving of conflicting principles. If some genius should work out each law from its source for each group of Indians, there would be a strange “rag-carpet” effect, and the dropped, skipped, or raveled stitches would reveal an odd picture. The red thread of the war-and-treaty criterion would twine about the blue thread of segregation, and struggling for position would be seen the slender white thread of assimilation. But the blanket must be all white,—this blanket of uniform status. It must cover all alike. This is the meaning of the Constitution and of the principle upheld by Lincoln.

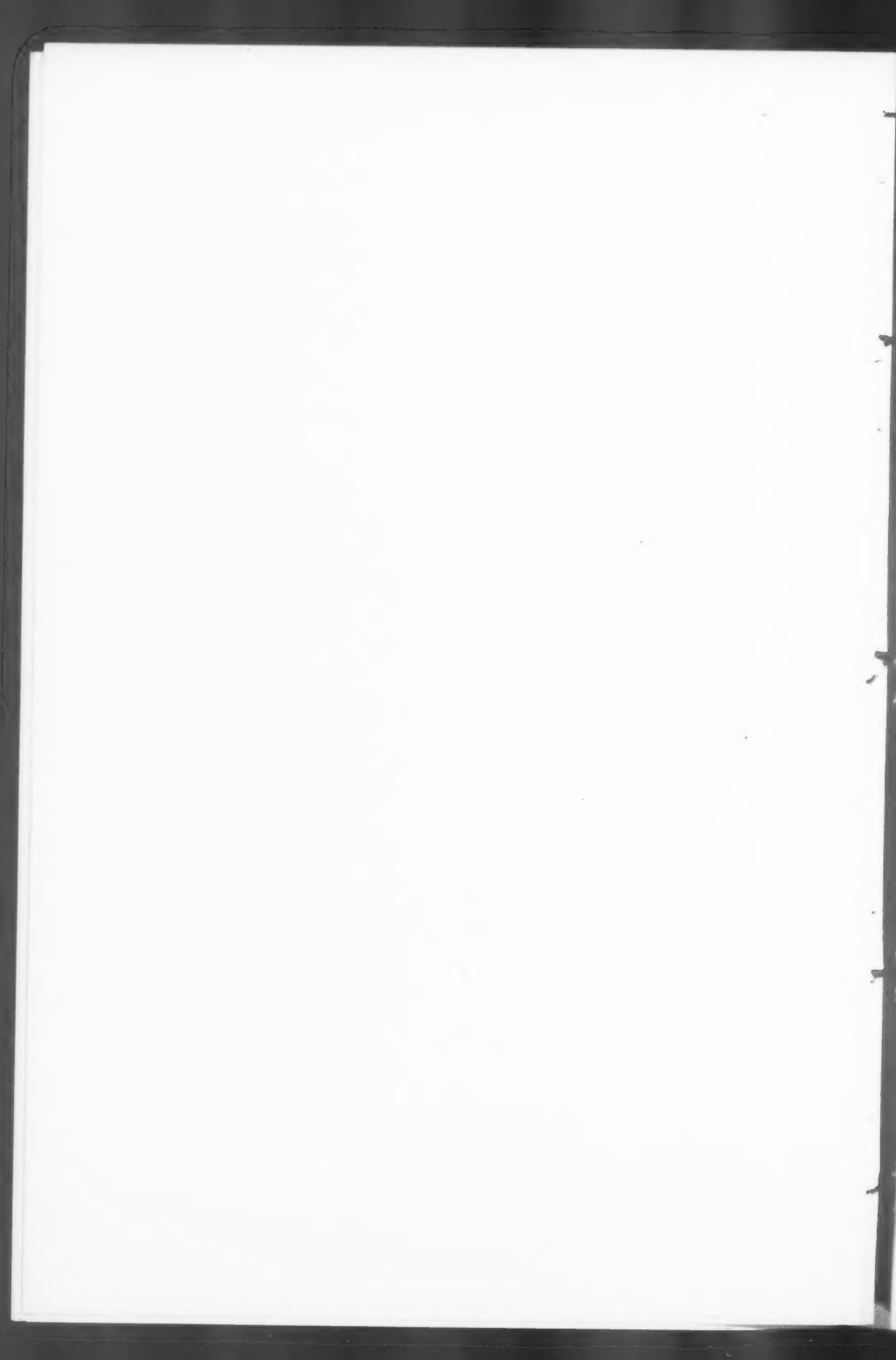
As matters now stand there is an accretion of law-upon-law governing Indian affairs until every Indian agency, not to speak of the central Indian Office itself, is gorged with the work of digesting laws and regulations. These laws are and were based upon the idea of a separate people, supposed to be unlike in capacity and destiny. Every fact seemed to point out this false conclusion to early theorists. The fact that uniform environment might produce a uniform civilization was not discovered until many experiments had been tried upon the Indian. This fact is now so well known that it is not difficult to understand

Photo by Harris & Ewing, Washington



MRS. ROSA. B. LA FLESCHÉ (*Chippewa*)

It was her deep faith in the Society and her devotion to it that carried the first conference to success and gave the Society the strength to live through its most critical periods.



General Pratt when he exclaims, "The problem has always been the system and never the Indian!"

If we could only commence over and build anew upon a sound basis there would be an immediate turn for the permanent good. Despite the confusion that would result from the total loss of every law and regulation now governing the Indian, should such a loss occur by fire or miracle, or by act of the Congress, a greater final good would be accomplished. We could then build anew in a way strictly in accord with the highest interests of every Indian and every citizen. The political economist, the statesman, the lawyer, and the sociologist might unite to produce a just code of laws that would build men and citizens, and give them every right every American enjoys.

But we may expect no great fire to destroy the records, nor may we hope for a miracle. Nevertheless, there must be a new beginning. Every one who would argue this point should read Professor McKenzie's article in the "*Quarterly Journal*" last issue, Vol. II, No. 2. A further argument along specific lines is contained in this issue under the heading, "The Legal Status of the Indians." Our argument is for the appointment of a presidential commission of three great men, a great lawyer, a well-known sociologist, and perhaps an educator, who shall study existing laws and out of the tangle rear a new code of laws having the golden thread of *consistency* and *definite purpose* running through it.

Out of the principles we have mentioned, first, "kill him"; second, "let him alone"; third, "absorb him," have grown many evils. When the "pale invader" fought the red aborigine, he only aroused his patriotism and made him a desperate savage. Pale-faced men were quite as savage in many, many cases, and murdered Indian women and children without the least evidence of Christian humanity. We do not care to quote the instances, but scores of documents record the facts. Fighting the Indians made them defiant. They had a country then to fight for, and if by chance things went wrong they were given treaties as if they were foreign powers. The steady, resistless policy of the white invader was to obtain the land and exercise his sovereignty over it. To conquer and possess was an irresistible passion. If he had wished it the white man might have carried on war-

fare to the bitter end and in time have completely exterminated the Indian. For certain reasons this was not done. It could not be done at first, because the Indians protected and fed the settlers, teaching them the ways of the woods and how to grow corn and other American foods. Even when the settlers grew more independent, distance and uncertainty prevented an exterminating war. Exterminating the Indian was a physical impossibility up to the first quarter of the last century, though every means had been tried from wholesale slaughter to introducing terrible diseases. When it was possible there came the second policy. Good men and women believed the Indians should be segregated and placed on a large tract of land, there, by the aid of teachers and missionaries, to work out their own salvation. We believe John C. Calhoun in 1818 was the first great exponent of this idea. In another twenty years the Indian Territory had been formed. To effect it one of the most terrible outrages in the history of Christian America had been committed upon 16,000 Cherokees. This was in 1838. The story is too awful to dwell upon, but the act had the approval of Congress and reflected the will of the majority of electors. The Cherokee country became the nucleus of a great tract for Indian segregation. Could the handful of missionaries and teachers bring civilization to the Indian? Was the Indian truly separated from the evils of civilization, to develop and "work out his own salvation?" Let us examine the reports of the Commissioner of Indian Affairs throughout the years that followed. Here is what it said:

"Lawlessness and violence still continue in the Indian Territory. The two or three United States marshalls, sent to enforce the intercourse laws by protecting Indians from white thieves and buffalo hunters, have been entirely inadequate,"* etc.

"They are willing that the wild Indians from the plains shall be settled on their unoccupied lands, but they most emphatically object to the settlement of the wild white man from the States among them. . . . The intruders as a class, are unfit to be in the Indian country, and some measures should be adopted that will rid these people of their presence. . . . It is estimated that nine tenths of the crimes committed in the Territory are caused by whiskey, and its many aliases. It is introduced from the adjoining States, where it can be purchased in any quantity.

*Indian Commissioner's Report, 1874, p. 11.

. . . The band of desperadoes, whites and Indians, who made their headquarters in the western part of this agency, and beyond, and who were the terror of the whole country last year, have all been killed off, or placed in the penitentiary."†

"Such administration of the law in this country as is possible through the United States district courts of Arkansas, scarcely deserves the name. Practically, therefore, we have a country embracing 62,253 square miles, inhabited by more than 75,000 souls, including 50,000 civilized Indians, without the protection of law, and not infrequently the scene of violence and wrong."‡
"This large population becomes more and more helpless under the increasing lawlessness among themselves, and the alarming intrusion of outlawed white men."

"From the tenor of the reports it would seem that the civilization of the Indians has not risen to even a second rank in national purpose. They ought not to be left the prey to the worst influences which can be brought to them, in the life and example of the meanest white men. They deserve such guardianship and care, on the part of the United States, as will secure for them the powerful aid to elevation which comes from the presence of law. These whites, once in the country, are seldom known to leave, and thus their numbers are rapidly increasing. The result will be a mixture of the lowest white blood with the Indian, thus promoting, instead of curing, the indolence and unthrift with which they are already cursed."||

"Their only fear is that the United States will forget her obligations, and in some way deprive them of their lands. They do not seem to care for the loss in money value, so much as they fear the trouble, and the utter annihilation of a great portion of their people, if the whites are permitted to homestead in all portions of their country, as is contemplated by so many of the measures before Congress."§

"They feel the pressure of the white man on every side, and, among the full-bloods especially, there is a growing apprehension that, before long, the barriers will give away, their country be overrun and themselves dispossessed."*

Here is the tragic story of the outcome of the reservation system. The United States Government could not make it a success and never can. Yet today the Indians in their various tribal divisions are governed by laws enacted to regulate the reservation system.

†Commissioner's Report for 1880, p. 94-95.

‡Report for 1874, p. 11-12.

||Report for 1874, p. 71.

§Report for 1880, p. 94.

*Report for 1875, p. 13.

With the passage of the Dawes' bill a new epoch, the third stage, was reached. The idea was to break up the reservations and give the individual Indians allotments of land, pro rata. The sovereign government refused longer to hold tribes as independent nations. A new era had dawned and the problem became an individual one. The Government and the strongest social forces refuse to admit the right of any ward-nations or circumscribed treaty-nation, to dwell independent within its borders. It is anomalous for an independent self-governing nation to need the constant supervision by another power. With civilization all about it, no Indian tribe can hope to preserve its integrity. It cannot enforce its own laws or protect itself. It has likewise been proven that the United States cannot enforce its own laws in "Indian country." Local opinion refuses to support it, when it is to the advantage of the white settlers to disobey, Human nature must be reckoned with.

The only Indians who really succeed are those who as voters or potential citizens compete in civilization as *producers*. The measure of their success depends upon their intellect and training, and, may we add, character.

Only one thing remains, therefore. The Indians as individuals must gradually take their places as other citizens of the United States, equipping themselves by a thorough schooling in all the principles of American life.

To pave the way to this goal there must be a definition of the exact status of Indians in all their various groups. The evil inheritances of the past must be eliminated. The drawback of unsettled claims must be withdrawn. The Court of Claims at Washington must be thrown open to the red man as well as the white. Why should the Government fear to settle with its wards? Does it wish to deny them a hearing? To break the grip of agency control there must be a prompt division in severalty upon the books of the Nation of all trust funds, held by the Government and belonging to Indian tribes. To dole out this money in small annuities merely conserves pauperism.

There is mighty work to do in equipping the race for citizenship and efficiency. Experiments have cursed the red man with disease, and distrust, and broken his spirit. The Indian has his work, to be sure, and he must struggle to throw off his dis-

abilities, but American civilization also has its duty. The Indian must be treated as a man and a fellow man. We believe a great commission should study the whole problem and that Congress should get a new viewpoint. But whatever is done in the way of systematic study one thing must be done, *the red American must be given the white American's fighting chance*. To this end he must be equipped for it.

We are arguing with all our power that such equipment be given through access to the courts, through a uniform status; through the stimulation of hope and the giving of as thorough manual and mental training as each individual is capable of taking. Permit the Indian to become competent, and then prove that there is indeed hope and happiness in what is so proudly called American civilization.



Let Us Discover the Human Elements of This Indian Problem

EVEN the best of us know very little of the exact details of this "Indian Problem." In most of our assertions we generalize too broadly. We are wasting our efforts and time to a large extent, and all because *certain important facts are not available*. This lack of data leads to an inability on the part of social and religious workers, educators, and physicians to handle systematically their special fields. For the sake of efficiency and economy we plead for *vital facts*. The Indian problem is a *human problem* and we must know its human elements if we are to handle it concretely.

Some time ago we made a plea for a social survey of Indian communities. We hoped that the idea would find advocates and that workers would arise to develop the plan. The facts made available by the census department or those tabulated by the Indian Bureau itself are not the personal vital facts we want. They measure the Indian in a material way and not as a social being. Since no one has arisen to suggest how such a survey should be made or what it should embrace, we present a temporary plan, which we hope will be improved by suggestions from our friends. After the preliminary facts concerning envir-

onment have been presented we should like to know the following things:

Vital Statistics—Tribe, age, married or single, size of family, full blood, degrees of white, Negro, Mongolian blood, lives on or off reservation.

Educational Facts—Grade of education, where obtained, Government day or boarding school, public or private school, speaks good English, imperfect English, only Indian, ever employed in educational work.

Industrial Facts—Occupation, degree of success, yearly income, regular or irregular employment, owns stock, owns acres, acres cultivated, grazed, rented out, has no land, rents land, sole income from rentals or leases.

Housing and Health Statistics—Lives in house, number of rooms, lives in tent, lives in shanty or earth lodge, earth or board floor, sanitary condition, water from well, spring, stream, water hole, food principally meat, vegetable, mixed, tubercular, trachoma, health in general, insured, number of sick persons in family, takes patent medicines, consults physician when ill, consults medicine man, uses alcoholic liquor.

Religious and Social Facts—Attends church regularly, irregularly, no church, member peyote society, other native society, member American fraternity or lodge, member local social, educational club or society, reads daily paper, weekly and monthlies, what grade.

Legal Statistics—Ward, allotted ward, limited citizen, full citizen and voter, can sue and be sued.

Environmental Facts—Lives near white settlement, near agency, remote from white communities, near mission.

The Society of American Indians as an organization of Indians and their friends should stand back of the plan to collect these facts. The *Quarterly Journal* would like to stand back of this survey and place its tabulation in the hands of a census expert like Professor McKenzie if he could be persuaded to serve. A new book conveying new and pertinent facts might then be written.

We ask our friends to write the editor and tell us what they think of the plan.

Marching as to War

FOUR years ago your editor stood in the streets of Ohsweken, the capital town of the Six Nations of Canadian Iroquois, and watched the homecoming of four companies of the Six Nations militia. When the little army of Indians broke ranks in front of the Capitol building of the Nation, the individual soldiers at once went to their company headquarters and deposited their arms. All was order and the precision of movement betokened the men every inch soldiers. The other day 120 of these Indians sailed for Europe.

It is of considerable interest to know that these Indian soldiers form the four crack companies of the Canadian militia. They hold the record for sharpshooting, as they do in many other things in Canadian civil life. Under the terms of their treaties with Great Britain, the Six Nations are allies of Great Britain. Their confederacy is self-governing and its laws are practically the same as devised by their Stone Age law-giver, Hiawatha.

These Canadian Indians are loyal men. While we believe that war is a horrible thing for civilized men to countenance, we are yet glad that the Indians of Canada feel themselves enough a part of their country to enter its most vital activities. This they have done since the very beginning, when under Sir William Johnson they arrayed themselves under Captain Joseph Brant.

The Canadian system puts progress "up to the Indian" and leaves him self-governing in a large measure. Among the Canadian Six Nations the Indian Superintendent merely sits in the Indian National council as a representative of the Dominion. He is not the autocrat that an American Indian agent is, but notwithstanding this fact, Canada has no trouble with her natives. Quite to the contrary, she gets out of them a high quality of service that benefits the country and makes manhood the prime quality of Canadian Indian character.

In the years gone by the kinsmen of these Six Nations who lived up the St. Lawrence, the Caughnawagas, furnished 55 men for the Gordon expedition up the Nile. These Indians, who are probably the best pilots in the world, were chosen even in preference to Egyptian river-men to pilot the English expedition up the Nile River and over the dangerous cataracts. Who now shall say that the Indian shall not lead the way? Canada knows how to use and conserve Indian manhood. Why should not the United States do the same?

The Function of the Society of American Indians

By SHERMAN COOLIDGE,
President of the Society.

THE aim and scope of the new race movement as embodied in the Society of American Indians is the revival of the natural pride of origin, the pride of race. If people become dispirited, progress is impossible. It is easily within our memory when public opinion viewed the Indian as lacking in capacity for advancement. To the white man he was a degraded savage, blood-thirsty, treacherous, and brutal. The superior white alien accepted as truth the teaching that by Divine Will and manifest destiny the aborigine must be exterminated and driven from the earth; "it is the logic of migration, the law of human movement." So this imperious white man decreed: "The Indian must go!" The necessity of driving the Indian away from the spot he called his home and of marching him out at the point of the bayonet were both sad and needless blunders in a land where there is room for all. The white man misunderstood the Indian and the Indian misunderstood the white man. A war and extermination policy was started by the whites and the "irrepressible conflict continued for three centuries. The white invaders introduced a new mode of life, and the native type was to be supplanted by civilization. It was thought that the Indian, for his salvation, must be pressed into the white man's preconceived mold. As a matter of fact, most Indians do not want to become white men. From the first contract between the two races the Indian was considered inferior, and not at all a fellow man of like passions, infirmities, and aspirations; different only in mental texture, hereditary influences, and environment." And therein is the deep-seated disease germ of the whole Indian problem. The reservation system has fostered and accentuated the terrible ills resulting from the misconceptions of the white race concerning the red brother, and consequently the Indian has so deteriorated we can hardly realize him as the same proud monarch of fifty years ago.

To use Dr. Eastman's words: "The North American Indian was the highest type of pagan and uncivilized man. He possessed not only a superb physique but a remarkable mind. But

the Indian no longer exists as a natural and free man. Those remnants which now dwell upon the reservations present only a sort of tableau, a fictitious copy of the past."

On the anniversary of the discovery of America, in the year 1911 a conference was opened at the Ohio State University to organize the Society of American Indians, whose primary function is the revitalizing and cherishing of race pride. Once this task is accomplished the rest will follow. The organization furnishes an annual conference to which delegates of every tribe may come with equal rights. Representatives now do come from the east and the west, from the north and the south. Here, they meet face to face in national council with common language and for a common purpose; here, each Indian can see that he is not alone in the fight against the peril of being utterly crushed; here, the members gather for mutual encouragement, interchange of views and for consultation upon the live issues of the peculiar problem thrust upon them. The best asset the Indians can have is a united body of altruistic men and women of the race, and the Society of American Indians is composed of just such people, anxious to serve and who have lost no time in applying themselves to vital problems and grasping the essential features of the Indian question. The permanent program as outlined by the first organizers is found in the following statement of objects:

First. To promote and co-operate with all efforts looking to the advancement of the Indian in enlightenment which leave him free as a man to develop according to the natural laws of social evolution.

Second. To provide through our open conferences the means for a free discussion on all subjects bearing on the welfare of the race.

Third. To present in a just light the true history of the race, to preserve its records and emulate its distinguishing virtues.

Fourth. To promote citizenship and to obtain the rights thereof.

Fifth. To establish a legal department to investigate Indian problems and to suggest and to obtain remedies.

Sixth. To exercise the right to oppose any movement that may be detrimental to the race.

Seventh. To direct its energies exclusively to general principles and universal interests, and not allow itself to be used for any personal or private interest.

The existence of the Society of American Indians means that the hour has struck when the best educated and most cultured of the race should come together to voice the common demands, to interpret correctly the Indians heart, and to contribute in a more united way their influence and exertion with the rest of the citizens of the United States in all lines of progress and reform, for the welfare of the Indian race in particular, and all humanity in general. Obviously this noble movement is a tremendous undertaking, but it was ushered in amid general good wishes of church and state. It is at once a bold and a most praiseworthy step. The Society is managed solely for and by the Indians, and no one without Indian blood can be an active member, yet the white friends of the cause are welcomed most cordially as associate members. The membership at present is more than a thousand, over five hundred from the best of each race. A hearty co-operation with each other will produce splendid results; and, while conscious that he must do his full share in bringing order out of chaos, the red brother does not forget to remind his white brother that the nation which created the problem must assist in its solution and that the motto shall be: "The honor of the race and the good of the country shall always be paramount."

We were overjoyed by the fact that we could assemble so many civilized and educated men and women of vision from our scattered tribes who were in dead earnest and who were willing to pay the price of hardship and self-sacrifice as pioneers of the movement. We were not without our foe who said: "Don't listen to those blind dreamers!" "Don't lend yourselves to their false dreams!" "Their hopes are over-rosy." But some of our dreams have already been realized far beyond our expectations. Our suggestions, proposals, and advice have been received with kindly consideration everywhere. We aided in liberating two hundred and sixty Apaches who had been held in bondage as prisoners of war for twenty-six years, and persuaded Congress to appropriate \$300,000 for land and homes for them. We helped the Cayugas in getting \$247,000 due them from the State of New York. The murderer of Desota Tiger is in irons, thanks to some of our active and associate members and to Hon. Cato Sells, Commissioner of Indian Affairs. Desota Tiger belonged to the Everglade Seminoles of Florida and was a respected member of his tribe. An Indian woman out west tried to get her money through the Indian agent and was put off

time and again by some excuse or another for a year or two, and finally wrote to our Society for its service and received her money in three weeks. The fate of a \$50,000 item in the last Indian appropriation bill was uncertain; it was for the education of about two thousand Papago children; but the bill passed, including the \$50,000 item for the Papagos, and with our assistance. Then, too, the Society is advocating the passage of the Carter Code bill and the Stephens amended bill, both of which look to the solution of the Indian problem. Nor is this all.

The foregoing statement of things achieved is only a glimpse of what we have done and what we desire to do in co-operating with the government. We must work in harmony in order that we may succeed in performing our mutual supreme duty. The Government has charge of \$900,000,000 worth of property for the three hundred thousand Indians under its care; \$100,000,000 worth of timber land, but will this timber be turned into lumber for the use of Indians, or will it be turned over to some corporation? Again, the Government holds \$60,000,000 in cash for our national wards. What shall be done with it? These subjects are of vital interest to the Indian. Besides all this there are millions annually appropriated by Congress for our civilization and education. The Society of American Indians asks: "Are we getting a proportionate good out of this vast expenditure? Is it doing full justice to the tax-payers?"

The Madison meeting was the Fourth Annual Conference of the organization, and it re-affirmed the platform of the Third Annual Conference which took place at Denver, Colo.

The Madison Conference placed the financial situation of the Society in a better light. Up to this time the Society was kept in motion apparently by a few who supplied more than their share of energy and much of the sinews of war; our treasury was forever in sore need of funds. We lived a from hand to mouth existence, and our financial inability was almost the death of us. We thought of Uncle Sam with our \$60,000,000 in cash, but by our principles we could not ask for one cent of it for the good cause; and by our principles we must not deviate an inch from the trail we are following and must ever look to the "Goddess of Liberty" to play the role of fairy god-mother. It is a comfort to know that we are free to go forth and create Indian public opinion among the white people and the Indians. The past is beyond recall. But the present offers opportunities for redeeming the past and for redress. We are

writing and making a new history and we can avoid the errors of our forefathers and plan a new day for the Indian American. Let us so shape our policy for his education that it will cease to be decultural, but become constructive; and blame him not if he refuses to become an imitation white man; if he bows not the knee to commercialism, or fails to admit that the white man is the ultimate model of the best citizenship or of noblest manhood.



The Robin's Song

BY ALNOBA WAUBUNAKI.

WHEN darkness' hours have nearly gone,
In leafy haunts before the dawn,
A cheery sound through Woodland floats;
It is the Robin's liquid notes.

When, with the creeping of the light—
The pleasant world burst into sight,
Comes ringing through the swaying trees
The Robin's song borne by the breeze.

When darkened skies obscure the sun,
When springtime rains have just begun,
Swinging in his leafy bower
Sings the Robin through the shower.

When with the stopping of the rain
The glowing sun comes out again,
Still cheery through the misty haze
I hear the Robin's song of praise.

When reddened sun begins to send
The signal that the day shall end,
I hear a song in cadence rare,—
It is the Robin's evening prayer.

Dear Robin of the solitude
How much you teach of gratitude!
How much of faith and trust you bring
To saddened hearts that cannot sing!

*Contributed especially to the *Quarterly Journal*, S. A. I.

The League of Peace

A Fragment

By GAWASA WANNEH (*Seneca*).

SINCE before the coming of the pale intruder this great peace pact has endured. A race of red men became nation indeed, and all surrounding nations came to the council hall at Onondaga to bear gifts of good will or tribute as they sued for favor."

So spoke my sachem as he looked at me with a gaze so piercing it burned to my very soul.

"When Hiawatha, as you call him, came to the last great union council he recited every law, and with Ji-gon-sa-seh, the Mother of a Nations, and Deganawidah, he bound the Five Nations into one, to stand forever as a memorial to the fact that men may be brothers indeed and reason out their differences and not resort to war. Speak the name of Deganawidah with low breath,—it is a sacred name. He was the mind, the thought, the silent maker of our Confederacy."

The sachem looked at me again and paused as he turned over the pages of a book I had handed him. Then he continued.

"Not one who has read our history can deny that our constitution was an instrument of peace and a model for human government. I sit in my log cabin by this creek as my great grand sires sat in their bark lodges ages ago and I laugh or I weep as I think of the thoughtlessness of human kind."

The Sachem's head bowed low and he leaned upon a curiously carved staff. He was an Onondaga and a Fire Keeper of the Six Nations, or likewise called the Iroquois Confederacy. His reservation lay only seven miles from Syracuse, N. Y., and within it was the council lodge of the Onondaga and the Capitol of the Six Nations' Confederacy. The stream of which he spoke was Onondaga Creek, the water-way of Hiawatha in the olden day. The chief, Atotarhoh, by name, spoke in his rich rolling native tongue. His deep set black eyes were moist as he had uttered his last words. He bent, silent for a full ten minutes during which he scarcely moved, then in the flicker of the fire light he lifted his face into the changing play of dancing lights and shadows.

"My brother of the Great Hill people," said he at last, "I have a message for you. You shall be my runner and shall bear my words to the world."

Stooping to a corner of the fire place he lifted up a basket filled with a dried herb. It was oyenkwa-oweh, the sacred incense used on occasions when invocations were made. He filled his hand with the crushed leaves and cast them on the coals in the open grate.

"Do thou now listen," said he as he cleared his throat, "As my word is true, I lift my words on this smoke as it ascends to our Creator. My words are the truth or he will strike me dead for mockery.

"So now again do thou listen. We were a nation and a confederacy before we knew of these pale younger brothers. We had a constitution woven in our wampum belts and strings of shells. We had our laws and international regulations. At Onondaga we planted a peace tree, under whose branches all nations might come and sit. Its four white roots ran to the four directions and all men could find this peace tree. Our founder, Deganawidah, brought our nations together in a peace never broken between us. We are here to-day even after the great invading pale nations of our younger brothers tried to drive us away, so enduring is our great binding law.

"Again do thou listen. Bear this message to the pale younger brothers. Long before we knew them we gave our women the right to nominate every civil officer in our government. We guaranteed to them the ownership of all land and all buildings. Towns of long houses were prosperous and our states well ruled when our women made the sachems by their voices.

"What in vanity the younger brothers call now 'the initiative, the referendum and the recall' we had centuries ago in our forest empire. We were then a mighty people and our dominion was from the East Salt Sea to the Warm Water Gulf afar south; it ranged west to the Long Muddy River and north to the Big Cold Bay. Alas, we were compelled to preserve peace by subduing the rebellious and jealous tribes about us.

"Again do thou listen. We were faithful to our allies of the crown of England. Our nation divided because of loyalty to our compact, and some went in to Canada, there to set up again a confederacy. Here we stand as a monument. There they sit as a memorial to the idea of peace and friendship between nations. One hundred years ago we were the allies of

the United States, and our Canadian brethren the allies of Great Britain. To-day each branch of the Iroquois League is an independent nation, and every treaty says this is so. We are still Iroquois. We have a message to all men. Our 'great minds' have called out clearly in voice and in deed. Aye, they have served well. The world has heard.

"In the old days in our religious council, the Hodeosa, we called the roll of our illustrious sachems and chanted the peace hymn we call 'Hail, to the Noble (Hai-i Royaneh!)' To-day I shall call the roll of men who have taught our pale younger brothers great lessons in peace and valor. Remember, then, and do thou listen! Remember Dekanawideh, author of our peace pact, builder of our government. Remember Hayowentha (Hiawatha), the orator and spokesman, the kind conciliator. Remember Garangula, Shikillimy, Skenandowa. Remember Colonel King Hendrick, the friend of Sir William Johnson, the sage and counsellor who fought and died that English might be spoken here. Remember Captain Joseph Brant, the loyal friend of England, the gentleman and student, the supporter of churches. Remember Logan, the Mingo-Cayuga whose kinsmen have just been paid for stolen lands.* Remember Red Jacket, the orator whose logic never yet has been answered. Remember Handsome Lake, the peace prophet and temperance reformer. And so remember Cornplanter, Blacksnake and Old King.

"Do thou continue to listen to the roll of those who made our name famous and who spread Iroquois thought as a fine oil over the brains of men,—they who for our great name lived and died!

"Remember the men and women of a century ago who fought to repel British invaders from our border: Colonel Farmers Brother, Capt. Little Billy, Capt. Young King, and many others. Remember, too, the score of Oneida women who dressed like men and bore muskets to preserve their nation and bring strength to the United States.

"Then in later days when again war broke out as a devouring wild beast, our men still willingly served!"

The old man waved his arms upward as he called the names of his country's heroes. The ascending smoke of the incense, bursting like a cloud from the smouldering back log, cast strange, vapory shadows on his rugged bronzed features. Glistening tears

*Governor Wm. Sulzer, of New York, ordered that the Cayugas be paid \$264,000, after they had sued in State courts for 117 years.

were coursing down his cheeks as his emotion stirred beyond his control.

"So continue to listen," his voice almost choked, "and remember! Then came our younger men trained in schools and colleges. They led our young warriors into the fight. It was our country, and it seemed but a duty to preserve the federation that we had advised the men of the Thirteen Fires to form. How often did we call upon Sir William to unite his colonies! And now so soon the great bonds were to be sundered because of disagreement over black men. So we, two, fought to preserve the Union. Three hundred from the Senecas enlisted. Many more from the other tribes joined the army. We gave them Captain and Doctor Jacob Jemison, a naval surgeon, and Dr. Peter Wilson, a Cayuga sachem, as a surgeon in the army. He was our special pride, as a graduate of Dartmouth and Bellevue. We gave them Gen. Ely S. Parker, the military secretary of General Grant. He was the great sachem of the Senecas and the advisor of his people, and once Commissioner of Indian Affairs. We supplied other men who merely fought, but did so faithfully.

"So, likewise, our Canadian brothers gave men to their nation, doctors, writers, soldiers and business men. Who can rival Dr. Ohronhyateka, the great Forester and Fraternal expert, or Pauline Johnson, the sweetest poetess of Canada!

"Remember, then, that all these men and women spread Iroquois ideals to the world, and like a leaven do they spread through the land. Even to-day we have our young men who, proud of their noble blood, prove that they are royaneh (noble) and that within them is the "orenda" that pushes them on to achievement.

"Who, then, shall seek to beguile us, who shall seek to rob us, to slander us as cumberers of the ground, and stamp our history as one of savages!

"Continue to listen and remember to relate all I have told you, for even the histories of our pale younger brothers attest my words. Our nations and our confederacy stood for great ideals. We so stand now as ever.

"Three centuries have passed since we first met the pale invaders. Each year of the three hundred has been marked by the increasing encroachments and demands of this pale people. They are thoughtless and build their civilization in bricks and iron wheels, forgetting to conquer the savagery and selfishness

of their own hearts. Alas, they know not as a race that they have branched off wrongly and are using their precious endowments for exploitation. So three great nations have come experiment. The strongest forces of arms brought against us to us only to confuse us. How could we tell the difference between what was true and what was false until we had suffered by French, Dutch and English; the most subtle legal proceedings and the pressure of public opinion all have operated to push us into eternity or to the west lands beyond the Mississippi. But do thou remember we are Iroquois, Men of Men, and we linger even now in our old dominion of Ganona.* We are red men and Iroquois, independent and undismayed, even in the Empire State of the greater nation. Aye, we are red men still in the very heart of civilization!"

The old sachem's voice rang with the vibration of deep emotion. He paused and looked searchingly at me once more and then cast another handful of incense in the fire, as he said:

"Listen well, and forget not to tell the pale younger brothers this message I give you. Tell them to truly follow the way of peace, to follow peace that leaves their own souls at rest with themselves and brings a repentance that will wipe away the memories of wrongs. Tell them to live truly as brothers and friends and cease to struggle to devour one another, for that is not peace. It is not the love our founder taught and not the charity their great teacher exhorted them to follow. If they will remember this, then shall we have no more trouble and they shall in truth be happy!

I promised solemnly to do as Sachem Atotarhoh had ordered, and as I gave him my hand and withdrew it he turned back his coat collar and showed me an emblem fastened there. It was the copper eagle of the mounds. Three letters stood out upon the circled border. They were "S. A. I."

And then I knew that the man of the old regime had joined with the man of the new in a peace pact, and in a fraternal bond that over-stepped the mere thought of tribe or nation and linked all red men as one people, "for the honor of the race and the good of the country."

As he has spoken, so I have spoken.

*A native name for New York.

*The Indian Must Assume Responsibility if He Demands Rights**

BY HON. WILLIAM HOWARD TAFT.

I AM glad to have the opportunity of sending a word of greeting to a Society organized for the uplift of the American Indian.

One significant and hopeful sign, prophetic of good results, is the fact that the more advanced representatives of the race are awaking to a realization of their duty and privilege of extending a helping hand to their more backward brothers. This idea is prominent in the formulated beliefs and stated objects of the Society. The proposition that the Indian is entitled to a voice in the settlement of the problems affecting him is so clearly correct that argument in its support would be superfluous.

Another proposition embodied in the statement of the beliefs and purposes of the Society is "that Indian progress depends upon awakening the abilities of every individual Indian, the realization of personal responsibility for self and race, and the duty of responding to the call to activity." The Indians are being absorbed as individuals into the body politic, and this process will be more rapid in the future. The problems pressing for solution are not so much those relating to the Indian as a race, but more those affecting him as an individual, and even of the latter the more important are those affecting him as a citizen, or potential citizen. Citizenship involves more than benefits to the individual. There are obligations and burdens toward the community which he must recognize and assume. Any plan for the development of the Indian as an individual must, to be successful, include efforts to impress upon him the fact that he must accept the responsibilities if he demands the benefits of citizenship.

The Society of American Indians has great possibilities for good and I wish you every success in the undertaking.

*From the letter of President Taft to the Secretary, written in 1912.

Our Indebtedness to the American Indian

By LEO J. FRACHTENBERG.
of the Smithsonian Institution.

CIVILIZATION and culture are the result of an extensive co-operative system to which every individual inhabiting our globe contributed and still contributes his share. No achievement, be it literary, economic, or scientific, has ever been accomplished by a single man or group of people without the aid that has resulted from the efforts of those who had previously directed their energies toward the attainment of a certain goal. Our present philosophical systems owe their origin to the studies of human mind and nature made by ancient and medieval scholars. Our writers draw their inspiration from the works of their predecessors, and our great scientific inventions have been facilitated by the former endeavors of the savants of all nations. Thus, our present civilization consists of an infinite number of elements contributed by every people, every nation, and every race of this universe. American culture, for instance, has been effected by the combined efforts of the Egyptians, Greeks, Romans, Teutons, Slavs, Semites, Mongols and others, each of these groups contributing its particular, typical portion.

It should not, however, be supposed that only the higher and more advanced types of nations participate in the creation of a certain given civilization. In this respect everybody's co-operation is invited and welcomed, and no services, even those of a most primitive character, are rejected. We Americans, especially, who are probably the most civilized and advanced people in the world, owe a great portion of our progress and success to primitive races, above all to the American Indian. How many of us, will, in blissful ignorance, underestimate and even ridicule the intellectual prowess of the red man, and boast of the superior attainments of the white race? And yet, many of our accomplishments may be traced directly to the assistance received from the "red skin." An examination of our culture reveals to us the fact that the influence of the Indian on our civilization has been far-reaching and comprises every phase of our intellectual, political, social, agricultural and industrial life.

A few years ago the late Dr. Chamberlain, of Clark University,

tabulated a list of the contributions made by the Indian race to our civilization. To that list the present writer has added further material, a mere glance at which will convince us of the fact that we owe a great deal to the Indians of North and South America.

Of the fifty States and Territories that form this great Union of Stars and Stripes, twenty-five derive their names from native Indian words; while the number of cities, mountains, lakes, streams, and bays that owe their appellation to Indian descriptive terms is legion. Our daily speech abounds in terms and expressions that have been taken from the various Indian tongues. It is estimated that over 300 words of our present vocabulary have been borrowed from such sources. One only has to think of expressions like *buccaneer*, *canoe*, *cannibal*, *chocolate*, *coyote*, *hammock*, *hurricane*, *hickory*, *mahogany*, *maize*, *moccasin*, *pampas*, *potato*, *quinine*, *raccoon*, *skunk*, *squaw*, *tobacco*, *toboggan*, *totem*, *tomato*, *tuxedo*, *wigwam* and others, to get an idea of the extent of this system of borrowing.

But the red man did not confine his contributions to our vocabulary to single words only. There are a number of phrases in our language which owe their origin to the Indian mode of speech. How many Americans to-day use expressions like *fire-water*, *squaw-man*, *pale-face*, *medicine-man*, *happy-hunting-grounds*, to *bury the hatchet*, to *smoke the pipe of peace*, to go on the *war-path*, etc., without knowing that these are phrases taken from the Indian languages? In some instances we have received from the Indian words and ideas that have become powerful factors in our daily life. I shall mention only *caucus*, *chautauqua*, *mugwump*, and *Tammany*. Can anyone imagine American politics without "*caucus*?" Can anyone think of the city of New York without its "*Tammany*?"

Let us now turn our attention to the field of literature. What a wealth of material has been offered by the Indian to our writers past and present! Indian life and traditions have been an inexhaustible source of inspiration to English-speaking novelists, poets, and dramatic writers. Bryant's "*Prairies*," Longfellow's "*Hiawatha*" and "*Burial of the Minnesink*," Whittier's "*Mogg Muggone*," Lowell's "*Chippewa Legend*," Cooper's "*The Last of the Mohicans*," Dryden's "*Indian Queen*," Campbell's "*Gert-rude of Wyoming*," and many others, are literary products that were inspired by the red man. The literary fame of men like Defoe, Kingsley, Lew Wallace, Bandelier, King, Haggard, and

Robertson is due mainly to their narratives of Indian life. And if we add that during the last decade our painters, sculptors and musicians have become gradually attracted by Indian subjects, we shall have a complete picture of the great debt which we owe to the Indian of North and South America in the field of literature and art. Furthermore, our history, so resplendent with brilliant characters, has been embellished,—thanks to the red man,—by a number of heroes who could easily adorn the history of any nation. Pocahontas, Pontiac, Tecumseh, Brant and others have won for themselves a place in the annals of mankind and have contributed their share to the glorious past of our Nation.

But the bulk of the Indian's contribution to our civilization and culture does not lie in our intellectual and literary attainments. It is our material life that owes him an everlasting debt and upon which he bestowed benefaction after benefaction, gift after gift. Take our commercial life, for instance, of which we are so justly proud. Who thinks to-day of the fact that our railways and railroads follow exactly the paths, made, trodden, and kept up at an enormous sacrifice, by the ancient, pre-Columbian Indian? As the late Dr. Chamberlain says, "It was not an empty boast when, in 1847, an Iroquois chief appealed to the white man for help upon the following grounds:"

"The Empire State, as you love to call it, was once laced by our trails from Albany to Buffalo; trails that we had trodden for centuries; trails worn so deep by the feet of the Iroquois *that they became your roads of travel*, as your possessions gradually ate into those of my people. Your roads still traverse the same lines of commerce which bound one part of the Long-House to the other. Have we, the early possessors of this land, no share in your history?"

Our industry, stupendous as it is, has been enriched by a number of substantial devices which we learned from our red neighbor. Every grocer knows and appreciates the value of arnotto, the famous dye for staining cheese and butter, but he is not aware of the fact that it has been given to us by the Indian. In like manner we received from the red man the cochineal, a red tinge for animal fibers and for coloring certain foods, and also a score of other dyes. Ornamental timbers and dye-woods we owe to the previous knowledge and experimentation of the Indian; and the various uses to which we apply

mahogany and logwood to-day are the results of his early, though primitive, enterprises. Llama wool, alpaca, hems and fibers are other industrial articles imparted to us by the Indian with a generous hand. But above all, by showing us the usefulness of caoutchuc (India rubber), which we employ nowadays so extensively in mending old things and forming new ones, the American native has won the right to claim the everlasting gratitude of our manufacturers. And these items by no means exhaust the long list of contributions made by the Indian to our industrial progress.

Our agriculture, too, has been touched by the beneficial influence emanating from the Indian, for he has taught our farmers the use of fish manure, the burning over of fields as a preparation for planting, the planting of corn on hills, and many other important methods. One need not necessarily be a farmer to appreciate the value of these agricultural innovations. The fisherman to to-day in following his occupation, still resorts to a number of devices that originated with the Indian. Thus, he is indebted to him, among other things, for the use of the fish weir, for the method of catching fish by means of narcotic poisons, and for the practice of catching eels and salmon by torch-light. In like manner, the hunter received his share from the primitive American, learning from him the application of the blow-gun, so as not to injure the skin of the animal, and the method of trailing and capturing larger animals and wild beasts.

It has been remarked that we Americans could not live without recreations. Has it ever occurred to us how much we owe to the Indian in this particular respect? We love to go "canoeing" in the summer; we devote ourselves to "tobogganing" and "snow-shoeing" when our streets and hills are covered with snow; our sons in college bend their energies upon winning a "lacrosse championship" for their alma mater; our South American neighbors spend a great deal of their time in playing raquette, but few of us know that these pastimes have been handed down to us by the Indian. Even our comforts and luxuries are not free from this all-comprising influence. Panama hats, Navajo blankets, hammocks, moss bags, moccasins, snow-goggles, dogsleds, micmac grass, all these are gifts of the aborigines. And tobacco, this curse and blessing of our civilization, does it not come from the Indian? Even if we have to admit that tobacco is doing an enormous damage to our communities, are we to blame the Indian for it? The fact remains that its cultivation

has become the basis of prosperity in a number of our States and other countries.

If the above-mentioned gifts have entitled the Indian to our everlasting gratitude, his contributions to our supply of food have made him the real benefactor not only of our own country, but also of the whole world as well. By teaching the early settler the planting of potato and maize, he has changed, as if by a magic touch, hitherto bare and uncultivated regions into thrifty, prosperous States. Suffice it to say that without the cultivation of potatoes and corn Ireland, northern Germany, Roumania, and a number of our wealthiest States would be nothing but wild, unoccupied regions. And the generosity of the Indian did not stop here. There is a vast amount of items in our daily food that we received through the direct or indirect mediation of the Indian. Tomatoes, squash, hominy, pumpkin, Lima Beans, pineapple, custard apple, persimmon, cacao, vanilla, manioc, agave, guava, artichokes, quinoa, pemmican, chewing gum, peanuts and maple sugar are only some of the articles obtained from the red man. And we must not forget that drinks like mate, labrador tea, chocolate, cocoa, pulque and chicha are of Indian origin.

The last, but not least, contribution made by the Indian has been in the field of medicine. Aside from the fact that our forefathers resorted very often to the medical treatment of Indian doctors like Joe Pye in New England, and that even to-day we hear so much about Indian cures and Indian remedies, our great medical and surgical progress has been greatly facilitated by the Indian. Can any one conceive of the present state of surgery and medicine without cocaine, quinine, yerba santa, cascara sagrada, jalap, jaborandi leaves and curari? And these are drugs and antidotes for which we are indebted to the previous knowledge and experimentation of the Indian.

Such has been the contribution of the "red skin" to our civilization and culture! And how was "Poor Lo" rewarded for his services by the "superior" race? If we should constitute ourselves into a public court and judge honestly our actions toward the Indian and those of the Indian toward us, the verdict would decidedly not be in our favor. We have robbed the Indian of his soil, we have broken his spirit, we have debauched his mind, we have undermined his health, and doomed him to destruction. The valiant "Wild Son of Yesterday" is no more! His life belongs to the past, and he is slowly dragging his weary feet to the grave, which we, his "brave conquerors," have dug for him.

But while leaving this world for the unknown fields, where he expects to be united with his ancestors in eternal beatitude, the Indian takes with him the proud knowledge that his aboriginal life here has not been useless, that he has contributed his share to the civilization and culture of mankind, and that this name will never be forgotten. To use Dr. Chamberlain's words, "He bequeaths to posterity manifestations of a useful existence that are more lasting than monuments of stone or marble . . ." for in the words of one of our poets—

"The memory of the Red Man,
How can it pass away,
While his names of music linger
On each mount, and stream and bay?"



To My Friends The Indian Graduates

BY GABE E. PARKER.

AT a local meeting of the Society in Philadelphia last winter a Committee was appointed to communicate with Indians who are graduates of Government schools inviting their attention to The Society of American Indians as the one national organization through which Indians can assist each other. You are urged to give this your personal consideration as your individual opportunity to render service directly to your people and your country. Those of our race who have educational advantages and have had the chance to learn the ways and means of present conditions and requirements of life are under obligation to their less fortunate brethren to offer a helping hand.

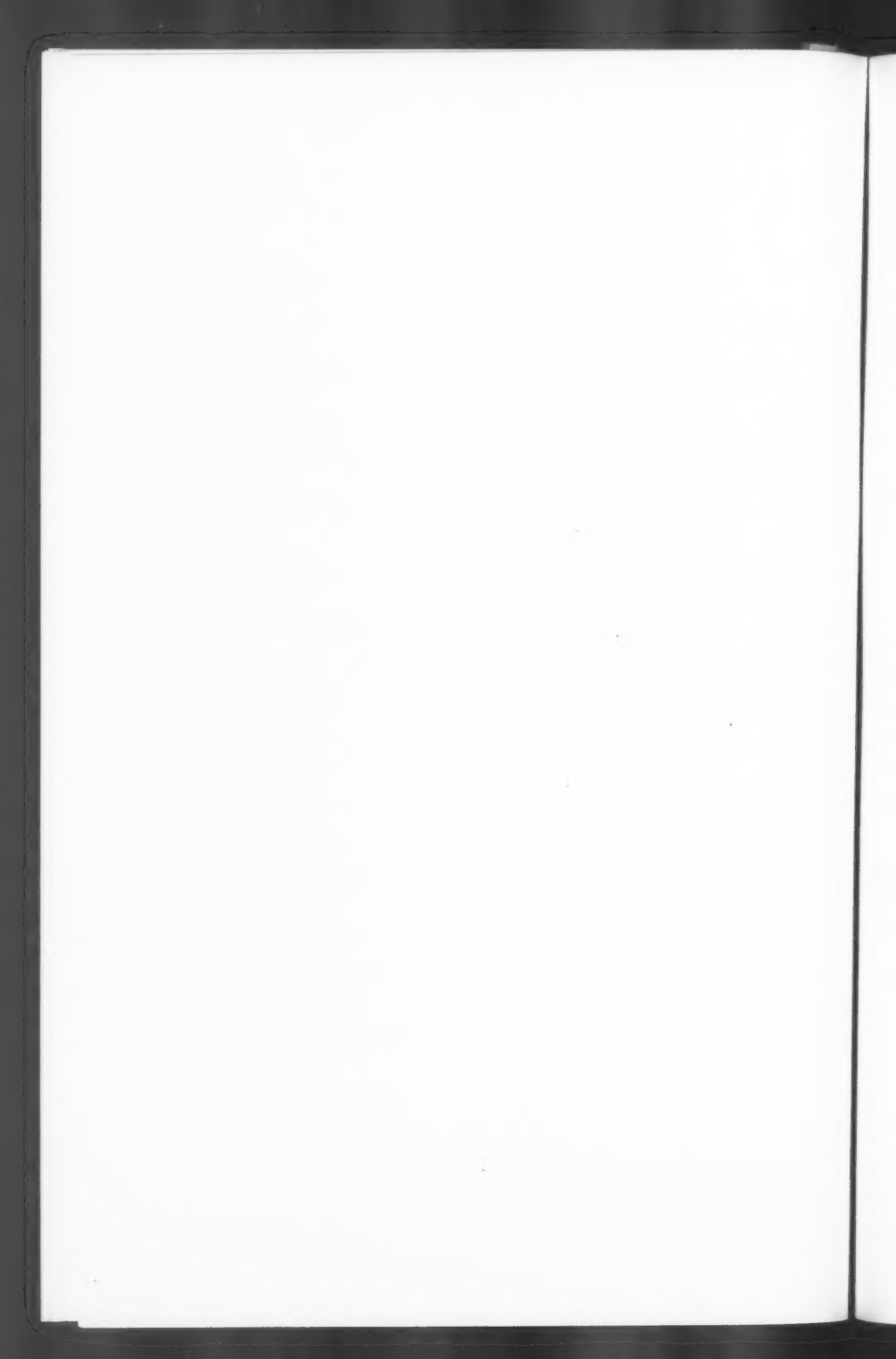
The Indian has an illustrious past with many deeds of valor and qualities of virtue to commemorate his natural worth, but his future must be carved by more dextrous hands with untried tools, in strange material. With assistance and perseverance there can be no doubt of the result, and it is your duty to contribute of your blessings to the end that the American Indian shall occupy that honorable and useful position in the life of the nation.

The affairs of the tribes are fast merging into the life of the nation and the councils of the many tribes should give place to the great council of The Society of American Indians, where the social, political and economic welfare of the American Indian shall be freely discussed for "The honor of the race and the good of the country." Your co-operation is needed and we believe you will regard this as your opportunity to serve your people.



MRS. J. D. GOULETTE, *Pottawatomie*
Vice President on Education

Mrs. Goulette, who before her marriage to J. D. Goulette, a Sioux Indian and a leading citizen of Shawnee, Okla., was Miss Emma D. Johnson, was a highly successful teacher at Haskell Institute. She has always been a loyal defender of her race.



*Education of the American Indian**

By HENRY ROE-CLOUD (*Winnebago*).

EDUCATION is for life,—life in the workaday world with all its toil, successes, discouragements and heartaches. Education unrelated to life is of no use. "*Educare*"—education is the leading out process of the young until they know themselves what they are best fitted for in life. Education is for complete living—that is, the educational process must involve the heart, head, and hand. The unity of man is coming to the forefront in the thought of the day. We cannot pay exclusive attention to the education of one part and afford to let the other part or parts suffer. Education is for service—that is, the youth is led to see the responsibilities as well as the privileges of his education, so that he lends a helping hand to those who are in need. Indian education is no exception to these general principles.

The educational needs of the Indian can be best seen in the light of his problem,—he has before him a two-fold problem, the white man's problem and his own peculiar racial problem. The problem confronting the white child is the Indian's problem for, if the goal for the Indian is citizenship, it means sharing the responsibilities, as well as the opportunities, of this great Republic.

The task of educating the American young is a stupendous one. The future welfare of the American nation depends upon it. Children everywhere must be brought into an appreciation of the great fundamental principles of the Republic as well as the full realization of its dangers. It required long, toilsome march of peoples across the waters to give us our present-day civilization. Trial by jury came by William the Conqueror. America's freedom was at the cost of centuries of struggle. America's democracy is the direct and indirect contribution of every civilized nation. The wide-open door of opportunity was paid for by untold sacrifice of life and labors. The sturdy and brave frontierman, the gradual extension of transportation facilities westward, the rise of cities on the plains, so great and rapid has been this progress, that already the cry of conservation of our natural resources is ringing in our ears.

*Delivered before the Mohonk Conference, Oct. 16; submitted by title before the Society of American Indians' Conference, Oct. 6-11.

To lead the white youth of the land into an appreciation of the history of American institutions, into their meaning for this generation and the generation to come, so that somewhere in the course of his education he feels possessed of some permanent interest which commands all his ambitions and devotion, is no small task.

Along with these great blessings there are the national dangers stalking through the land. I need but mention them.

The stupendous economic development has meant the amassing of great and unwieldy wealth into few hands. It has meant the creation of a wide gap between the rich and the poor. The industrial order has been revolutionized by the introduction of machinery. There has now grown up the problem of the relation of labor and capital. Our railroad strikes and mine wars are but symptoms of this gigantic problem. Immigration and the consequent congested districts in our cities has put the controlling political power in the hands of the "boss." There is the tenement problem of physical degeneracy and disease. It requires no prophet to foresee the increase of these problems and dangers owing to the war now raging across the sea. The desolation of those countries, the inevitable tax burdens, will mean an even greater influx of immigration into this country.

There is the problem of "fire water" that has burned out the souls of hundreds of thousands, to say nothing of the greater suffering of wives, mothers, and children. There is the big national problem of race prejudice. Is America truly to be the "melting pot" of the nations?

These are the problems confronting the white youth, and, I repeat, they are the Indian's problems, also. Beside this, the Indian has his own peculiar race problem to meet.

There is the problem of home education. Education in the home is almost universally lacking. The vast amount of education which the white child receives in the home—a great many of them cultured and Christian homes, where between the age of ten and fourteen the child reads book after book on travel, biography, and current events—goes to make up for the deficiencies of the public schools. The Indian youth goes back into homes that have dominant interests altogether different from what he has been taught at school. I have seen many a young man and young woman bravely struggle to change home conditions in order to bring them into keeping with their training, and they have at last gone down. The father and the mother

have never been accustomed, in the modern sense, to a competitive form of existence. The father has no trade or vocation. The value of a dollar, of time, of labor, is unknown in that home. The parents have not the insight into educational values to appreciate the boy's achievements and to inspire him further. What is to be done under such circumstances? In many cases he finds himself face to face with a shattered home. The marriage problem, the very core of his social problem, stares him in the face. Many a young man and woman, realizing these home conditions, have gone away to establish a home of their own. As soon as the thrifty Indian accumulates a little property his relatives and tribesmen, in keeping with the old custom of communal ownership of property, come and live at his expense. There was virtual communal ownership of property in the old days under the unwritten laws of hospitality, but the omission, in these days, of that corresponding equal distribution of labor plays havoc with the young Indian home.

What is the Indian youth to do under such circumstances?

The Indian has his own labor problem. He has here a race inertia to overcome. The sort of labor he is called upon to do these days is devoid of exploit. It is a change from the sporadic effort to that of routine labor calling for the qualities of self-control, patience, steady application, and a long look ahead. Shall he seek labor outside the reservation? Shall he work his own allotment? What bearing has his annuity money and his lease money on his labor problem? Does it stifle effort on his part? Does it make him content to eke out a living from year to year without labor? If he works, how is he to meet the ubiquitous grafter with his insistence upon chattel mortgages? How is he to avoid the maelstrom of credit into which so many have fallen?

The health problem of the Indian race may well engage the entire attention and life work of many young Indian men and women. What about the seventy to eighty thousand Indians suffering now from trachoma? What about thirty thousand tubercular Indians? Is this due to housing conditions?

There is the legal problem to which special attention was called in this conference. Is the Indian a ward of the Government, or a citizen? What are his rights and duties? His legal problem involves his land problem. Ought he to pay taxes? Will he ever secure his rights and be respected in the local courts unless he pays taxes? Is not this question most fundamental?

Shall the Indian youth ignore the problem of religion? Of the many religions on the reservation, which one shall energize his life? Shall it be the sun dance, the medicine lodge, the mescal, or the Christian religion? Shall he take in all religions, as so many do? What do these different religions stand for?

There is finally the whole problem of self-support. If he is to pursue the lines of agriculture, he must study the physical environment and topography of his particular reservation, for these in a large measure control the fortunes of his people. If the reservation is mountainous, covered with timber, he must relate his study to it. If it is a fertile plain, it means certain other studies. It involves the study of soils, of dry farming, irrigation, of stock-farming, of stock and sheep raising. The Indian must conquer nature if he is to achieve his race adaptation.

My friends, here are problems of unusual difficulty. In the face of these larger problems—city, State, and National, as well as the Indian's own peculiar race problem, and the two are inextricably interwoven,—what shall be the Indian's preparation to successfully meet them? What sort of an education must he have? Miss Kate Barnard told us something of the problem as it exists in Oklahoma. Into this maelstrom of political chicanery, of intrigue and corrupting influences of great, vested interests, shall we send Indian youth with only an eighth-grade education? In vast sections of that Oklahoma country 90 per cent. of the farms of white men were under mortgage last year. It means that even they with their education and inheritance were failing. Well might one rise up like Jeremiah of old and cry out, "My people perish for lack of knowledge,"—knowledge of the truth as it exists in every department of life—this can truly make us free.

The first effort, it seems to me, should be to give as many Indians as are able all the education that the problem he faces clearly indicates he should have. This means all the education the grammar schools, secondary schools, and colleges of the land can give him. This is not any too much for the final equipment for the leaders of the race. If we are to have leaders that will supply the disciplined mental power in our race development, they cannot be merely grammar-school men. They must be trained to grapple with these economic, educational, political, religious and social problems. They must be men who will take up the righteous cause among their people, interpret civilization to their people, and restore race confidence, race virility. Only

by such leaders can race segregation be overcome. Real segregation of the Indian consists in segregation of thought and inequality of education.

We would not be so foolish as to demand a college education for every Indian child in the land irrespective of mental powers and dominant vocational interests, but on the other hand we do not want to make the mistake of advocating a system of education adapted only to the average Indian child. If every person in the United States had only an eighth-grade education with which to wrestle with the problems of life and the Nation, this country would be in a bad way. We would accelerate the pace in the Government grammar schools of such Indian youth as show a capacity for more rapid progress. For the Indian of exceptional ability, who wishes to lay his hand upon the more serious problems of our race, the industrial work, however valuable in itself, necessarily retards him in the grammar-school until he is man-grown. He cannot afford to wait until he is twenty-four or twenty-five to enter the high school. This system is resulting in an absolute block upon the entrance of our ablest young people into the schools and colleges of the land which stand open to them. There are hundreds of the youth of the oriental and other native races in our colleges. As an Indian it is impossible for me to believe that the fact that there are almost no Indians under such training to-day is due to the failure of my race in mental ability. The difficulty lies in the system rather than in the race. According to the census of the last decade, there were three hundred thousand college men and women to ninety millions of people in the United States, or one to every three hundred. In the same proportion there should be one thousand college Indian men and women in the United States, taking as a total population three hundred thousand Indians. Allowing for racial handicaps, let us say there should be at least five hundred instead of one thousand Indian college men and women. Actually there is not one in thirty thousand, and most of these in early life escaped the retarding process in the Government schools.

This is not in any way disparaging the so-called industrial education in the Government Indian grammar schools, such as Carlisle, Haskell, Chilocco. Education, as education that seeks to lead the Indians into outdoor vocational pursuits, is most necessary. Our Government Indian Bureau feels the need for vocational training among the Indians, and I am very glad that it does. Productive skill we must have if we are to live on in

this competitive age. However, in this policy of industrial training for the Indian youth the Government should not use the labor of the students to reduce the running expenses of the different schools, but only where the aim is educational, to develop the Indian's efficiency and mastery of the trade. Recent Congressional charges of shifting students from one trade to another, so that they master no trade, have been made and the charges sustained. I worked two years in turning a washing machine in a Government school to reduce the running expenses of the school. It did not take me long to learn how to run a washing machine. The rest of the two years I nursed a growing hatred for that washing machine. Such work is not educative. It begets a hatred for work, especially where there is no pay for such labor. The Indian will work under such conditions because he is under authority, but the moment he becomes free he is going to get as far as he can from it. I, personally, would hail the day with joy when the Government Indian schools can redeem the moral discipline of even drudgery work connected with the schools by some system of compensation of value received for work expended. Others before me, such as Dr. Walter C. Roe, have dreamed of founding a Christian educational institution for developing a strong native Christian leadership for the Indians of the United States. I, too, have dreamed. For, after all, it is a Christian education that is going to solve these great problems confronting the Indian. Such an institution is to recognize the principle that man shall not live by bread alone and yet at the same time to show the dignity and divineness of toil by the sweat of one's brow. The school is to teach self-support. The Indian himself must rise up and do for himself by the help of Almighty God. It is to be Christian education, because every problem that confronts us is in the last analysis a moral problem. In the words of Sumner, "Capital is another word for self-denial." The gift of millions for Indian education is the people's self-denial. In whatever activity we may enter for life work, we must pay the price of self-control if we are to achieve any degree of success. The moral qualities, therefore, are so necessary for our successful advance. Where shall we look for our final authority in these moral questions? We must look to nothing this side of the Great Spirit for our final authority. Having then brought into the forefront of the Indian race men of sound morality, intellectual grasp, and productive skill, we shall have leaders who are like the great

oak tree on the hill. Storm after storm may break upon them, but they will stand because they are deeply rooted and the texture of their soul is strong.



Commissioner Sells Visits Hampton

HON. CATO SELLS, Commissioner of Indian Affairs, visited Hampton Institute on November 22d. The Commissioner was with Oscar H. Lipps, Superintendent of Carlisle School, and John Francis, chief of the Education Division of the Indian Bureau. The avowed purpose of Commissioner Sells' visit was to discover the secret of Hampton's success and to imbibe the spirit of its enthusiasm.

After spending Sunday with the 45 Indian boys and girls at the Institute, the Commissioner affirmed that all that had been said concerning Hampton was in his opinion more than justified. He commented on the definite purpose and deep earnestness he found in the student body.

While at Hampton, Commissioner Sells remarked upon the vast property holdings of the Indians, stating their value as about a billion dollars. White men are waiting to determine whether or not the young Indians can demonstrate their capacity for self-support. If the young Indians fail, then the next generation will not be given an opportunity, for by that time the white race will have sufficient excuse for appropriating what the Indians have. "Young Indians," he continued, "must meet new conditions and do the things that their mothers and fathers could not do, thereby justifying themselves and those who come after them." He repudiated the doctrine that the Indian is a vanishing race, and added that the Indians should be treated in the personal and property rights just as so many white persons under like conditions.

The Commissioner most emphatically stated that no man ought to be Commissioner of Indian Affairs who is unwilling to throw himself on the altar of the red race, regardless of criticism, censure, and misunderstanding that may come to him. To the Indian he said that the problem of learning how to do things worth while in life is the serious problem that all Indians must face. This is the problem that Hampton has been helping Indian students to solve for half a century.

Can the Apache Children in Arizona Receive Higher Education Without the Consent of Uneducated Parents?

BY HOKE SMITH, (*Apache*).

MORE or less has been written and said of the necessary needs and wants of the different Indian tribes located in the different parts of the United States, but for a long time the cousins of the famous Geronimo, the White Mountain Apaches in Arizona, have wondered when and where they come in for consideration. Their needs and wants are many and are entirely emergency in nature, requiring immediate consideration by the proper authorities.

The White Mountain Apache tribe comprises about 90 per cent of full bloods and nearly all others are half-breed Chiricuhua Apaches.

The census, showing a population of 2,485 for the year ending June 30, 1914, is an increase of 88 over that of last year.

Out of 826 school population, 217 are attending boarding school, 116 days school, 7 non-reservation schools, 231 not physically able to attend any school, and 255 should be in school for whom no provision is made.

The ruling of the Government that no children of any age shall go to non-reservation school or off the reservation without the consent of the parents does not at all agree with the outlook of the boarding and day schools of the reservation. These schools are required to accomplish so much and no more. They only bring boys and girls to where they want something different, better, and on a larger scale. I have personally known of several cases where an ambitious boy came to the agency and asked for a transfer to a near-by non-reservation school. He was referred to his parents only to be disappointed. The boy knew that the old folks did not want him to go to school at all, and urged the agent to send him against his parents' wishes, but the agent did not have the authority to gratify the boy's ambition, being bound by Government regulation to honor the wishes of the parents who have no way of knowing what education means.

The old Indians, or "the old timers" as they are often called, are perfectly satisfied as they are to-day and for the simple rea-

sons that they do not know that there is a better way of living and how to more truly enjoy the results of honest labor. But just so long as the sending of their children to school is left entirely in their hands the Apaches (who are ignorant of the value of schools) they will be as they are to-day fifty years hence, and, as at present, they will lack knowledge of the harm done by not permitting their children to be educated. Thus they will continue to be a burden to the Government and an injury to themselves and their children, and yet not be not wholly to blame. While the old Indians can do many things that some of us cannot do, and are educated in their own ways, they have not had the opportunities to adjust themselves to the new conditions as some of us have had.

The natural resources in grass and timber of the reservation are sufficient for the maintenance and education of the 2,485 Indians of the White Mountain Apache tribe without the contribution of a cent from the Government.

This tribe in reality is one of the richest in the United States, but unless the money derived from the use of their lands, and money to be made on their extensive timber, is put to the very best school advantages, the Apaches will never make good citizens. At present it will not do to invest their money in roads and bridges, as advised by some of our pretended white friends. In the case of this particular tribe the Government should use their money to educate them before trying to make bridges.

The only industries in which there is much hope for these Indians is that of cattle raising and lumbering. The timber has not much value until there are means for transporting the lumber to market. The timber should be cut under the direction of intelligent and honest foresters. It should be sold and the proceeds should be placed to the credit of this tribe and expended for them under the authority of the Commissioner of Indian Affairs.

Those of us belonging to this tribe who have learned through the advantages of Indian schools how to write and read are indeed very glad to read the different items on the Indian question by our present Commissioner covering new strength of mind and body, new ideas, inspiration, and hope for the future.

The members of the tribe desiring to do something for the best interest of their people earnestly request that the Society of American Indians devise some method whereby Indian children over 15 years of ages of this particular tribe, can obtain higher

education if they so desire without the consent of their parents.

We believe that money used for Indian education is a wise expenditure and not a waste, neither a charity nor payment of a debt, but a wise investment returning as good proceeds progressive, useful men and women who live the life worth living.



Your Double Duty

SOMETIMES a man or woman's attention is fastened upon things so close at hand that they neglect to look up and get a broader, wider, clearer vision of life and duty. We believe that it is the duty as well as the privilege of every Indian to become a member of this Society. That conviction receives strength when we read the words of a great white man delivered to a group of resolute Indian young men and women. At Hampton there are 45 of the most promising Indian youth in the country. This is what Commissioner Cato Sells said to them:

"When you go home, give value for value received. *On no race of people rests so great a responsibility as on the Indian young men and women today.* You have the opportunities of education. If you fail to make use of these opportunities, the next generation will not have them. You must look beyond the mere duties and details of today. You must not come here simply to get a good education. Come because you have the vision to accomplish something for your people."

There is a world of truth in these words of Judge Sells. We wish that every Indian might study the inner meaning of this advice. Then we wish that every Indian youth might see that he must not only accomplish something for himself but go far beyond self and accomplish something for his people. Upon the Indian there is a double obligation. My Indian friend, it is not enough to be doing fairly well. The necessities of your race demand that you exert yourself to the utmost. Your people need that service and the world expects it. *Upon your shoulders rests the fate of the race,—your race. Your response measures the depth of your character.*

*The Legal Status of the American Indian**

By ARTHUR C. PARKER, (*Seneca*).

IN ALL stages of civilized society the great bulwarks safeguarding its integrity are interdependent. Thus, the social, economic, intellectual, and religious conditions of a people depend very largely upon their legal condition, and vice versa.

In our attempt to civilize and assimilate the Indian we have neglected to afford him one of the most vital rights of mankind, that of a definite legal status. This has never been determined, and the Indian has been variously called a "domestic subject"[†] and "a perpetual inhabitant with diminutive rights."[‡] The Indian as neither citizen, alien nor foreigner has occupied and now occupies a precarious position in our national life. We legislate for him and then tell him his fate is in his own hands. In the same breath we also tell him three other things," that he cannot sell his own land, or use his own money held by the Government, and that he is not subject to taxation as other able-bodied men are."^{||} We rely upon religion and education, coupled with industry, to accomplish the sought-for ends with the Indian, but until there is provided a definition of the Indians' legal status in their various groups and bands, human beings will continue to go to waste, and religion, education and industry will suffer for lack of appreciation. These civilizing forces will fall as seed upon ground only fertile in spots. Shining examples of religious and educational training will continue to be the exception rather than the usual.

Definite legal status in an organized community has an important psychological value. It is for want of this subtle psychological asset that the Indian suffers most grievously. It is the root of most of his material evils. Witness the change that has come upon the red man of the plains in the last fifty years. The old initiative and independence have been crushed out of the masses, and in spirit "the poor Indian" is low indeed. Whatever Sitting Bull as a man may have been, he expressed a great thought when he exclaimed to General Miles: "God Almighty

*A paper read at the Lake Mohonk Conference, October 14, 1914.

†Attorney General Cushman.

‡U. S. *vs.* Bridleman, 7 Fed. Rept., 898, et seq. Gibbons *vs.* Ogden, 7 Wheaton, 189, etc.

||F. A. McKenzie, "The Indian," p. 30.

made me; God Almighty did not make me an agency Indian, and I'll fight and die before any white man can make me an agency Indian." He expressed his horror of surrendering a known status for one he could not know. In his native state each Indian knew what his status was. It was a part of his intellectual life to know it. He felt himself a man and a master. In his present state, wherein he is ruled over and thought for, he feels himself the insignificant non-represented minor and ward that he is. Not knowing what his rights are or what will come next, he becomes chronically despondent, careless, and often degenerate. Out of an undefined status and the resultant uncertainty springs the host of evils deplored by the church, the school, and the Federal departments. These evils are treated with much solicitude by the moral and social forces of the country, but no one seems to recognize a deeper lying cause. Congress, urged by many petitions, steps in and legislates upon the symptoms of the disorder, failing likewise to see a cause beyond.

In my various writings I have frequently used the term, "the legal status of the Indian," but I find that this term is not well understood by some quite familiar with legal expressions. One newspaper editor misquotes and even mildly scores me for "urging the legal status of the Indian," thinking I mean immediate citizenship. For the sake of clearness let me present my definition:

The rights and duties, the privileges and restraints that an inhabitant of an organized community may enjoy or be obligated to by the laws of the country, and that he with the citizen body and the courts clearly knows, constitute his legal status.

There is confusion and anarchy if there be no definition of what those rights and obligations are. There is demoralization and misery where there is incomplete or obscure definition, for then the very foundation of society is insecure. The feeling of insecurity as a conscious or subconscious factor means the coming of all evils. The reservation Indian has his heart strangled by the fears that beset him. He does not know what will happen next. He knows that something is being done to him and perhaps for him, but having little or no part in its initiation his interest may be only a morbid one. He cannot help matters one way or the other. This produces a paralysis of every virile

mental force. It is appallingly true that the majority of reservation Indians do not even know what their rights are or where or how to turn in case of difficulty. A well-educated Indian woman in pleading for her tribe three years ago said: "My people don't know when they are citizens and when they are not. They send word to the Department, 'We want thus and so,' and the Department sends word back, 'You are citizens of the United States; we cannot do that for you.' Then they send for something else, and word comes back, 'You are wards of the Government; we cannot grant you that.' Now in what position do we stand?" Out of this uncertainty a feeling of helplessness and hopelessness arises and with it all too often ambition dies. The people then only improvidently drift through existence, greedily grasping at every chance claim or snatching at every pittance meted out. The sense of thrift and attainment is thus destroyed. Religion and education cannot be appreciated by a desponding people. *Civilization conveying its religion and education must be consistent in the acts it performs and provide for a legal status for its wards, or hopelessness will continue and faith languish. Let me then say to the conscientious friends of the Indian that a determination of the Indians' legal status is by far the most important matter affecting the welfare of the red race in the United States to-day.* This fact is plainly pointed out in Professor McKenzie's book, "The Indian," a work that I urge every student of Indian affairs to study with care. It is by far the most lucid analysis of Indian matters now in print, yet I venture that this modest author has not placed his thesis in the hands of more than a dozen members of this conference.

Reservation Indians are broadly divisible into two grades, the pure *ward* and the allotted *citizen-ward*. The allotted Indian having his limited patent to a parcel of land is theoretically a "taxed Indian." The chances are, however, that he pays no taxes and has but a hazy notion of what true citizenship means. A further review of the classes of Indians reveals the non-taxed ward, the taxed allottee, the non-citizen Indian, and the citizen Indian. Out of this classification, though natural and legal exigencies, all sorts of combinations arise to make definite status a difficult thing to determine. The result is confusion and endless litigation, to the congestion of the Indian Office and the delight of the claim lawyer. Another view of the inequality of status is shown by a survey of the Indians in the various States. Indians of like capacity and situation, as has already been

pointed out by Professor McKenzie, in Oklahoma are citizens, in New York non-citizens. Allottees in Nebraska are citizens, in Wyoming non-citizens. The allotted Indian may or not be a citizen according to the state in which he dwells, notwithstanding Federal control over all. In the State of Wisconsin, citizen Indians are wards of the Nation; in Maine, of the State; in New York, Indians are wards of both State and Nation. In North Carolina, 7,000 Indians are citizens of the State and not of the Nation. But whatever the Government may intend by citizenship to the Indian, the Indian allottee usually finds the name a mere fiction, and that although a citizen of the United States he has a Federal agent ruling his destiny. In many cases this is most humiliating, as I might illustrate by examples.

A consideration of these facts reveals the significant conclusion that no series of definite grades has ever been established that in a uniform way will lift the Indian from a state of pure wardship to complete citizenship. The lack of a definite series of steps has led to much miserable confusion and prevented any true freedom. In realization of these facts the Denver platform of the Society of American Indians states: "Of all the needs of the Indian, one stands out as primary and fundamental. As long as the Indian has no definite or assured status in the Nation, so long as the Indian does not know who and what he is and what his privileges and duties are, there can be no hope of substantial progress for our race. With one voice we declare our first and chief request is that Congress shall provide the means for a careful and wise definition of Indian status through the prompt passage of the Carter code bill." This paragraph affords an idea of what the Indians themselves, through their leaders and their friends, think of the matter. The Carter code bill here mentioned is one introduced by the Society of American Indians in 1912, its operative passage being as follows: "That the President of the United States be, and he hereby is, directed to appoint a Commission of three men qualified by legal and sociological training, as well as by acquaintance with Indian affairs and needs, to study the laws governing and the circumstances affecting the various tribes and groups and classes of Indians and to report [in a given period] a codified law determining the status of the Indians of the United States in accordance with existing legislation and the future best interests of these natives."

It is my belief that the report of such a commission would be most illuminating. The draft of a codified law that it would sub-

mit, once passed by Congress, would provide the means for bringing the Indian up definitely, step by step, until he entered the status of complete citizenship. It would work to determine the status of the various groups in such a manner that every Indian might know, and every citizen might know, what the rights of and duties of every Indian were, without resorting to litigation about it or appealing to the Interior Department. Citizenship would be the goal ahead. There would be nothing behind to look back toward. This would then be a spur to endeavor and the road to citizenship would be definite and secure.

In passing, it may be said that if a revised code and the requirements of the bill could be met by a private commission, or one such as suggested by Senator Robinson or Professor Moorehead, the boon would be most welcome. It would seem, however, that a special commission of well equipped, highly paid men, appointed by the President, would have the greater weight with Congress. We only ask, however, that the thing be done.

Professor McKenzie, in the *Journal of Race Development*,* points out the need of the principles for which we have argued and presents a table suggesting a plan for dividing the Indians into grades. He suggests, for the purpose of outlining his plan, that the Indians who are wards be classed as, first, tribal wards holding communal land, and, second, allotted wards holding land in severalty and having allotted trust funds. Over the communal Indian ward there would be governmental control of land and trust funds through agency administration. The allotted ward would have Federal supervision of land contracts and trust-fund expenditures. The second class of grades would be the citizen-ward and the full-citizen Indian. The citizen-ward would hold his land in fee, have control of his own funds and have a legal standing in the courts. The Government would have a review of his contracts prior to signature, or within three months thereafter. The citizen Indian would have all privileges and disabilities of the rank. This plan, which is not at all revolutionary, is used only as a suggestion for arranging the series of grades, without arguing the adoption of it without further consideration. A commission once appointed might hit upon some other happy plan of similar nature as a working basis for a better grasp of the situation.

In the working out of the plan as suggested, every Indian of

*Vol. III, No. 2, 1913. Republished in the *Quarterly Journal*, S. A. I., Vol. I, No. 4, 1913.

every grade would know exactly what his legal status was, what his rights, duties, responsibilities, and restrictions were. He would know how he might relieve himself of his restrictions and disadvantages and step upward to a higher grade, and finally into the status as a contributing, sustaining, positive element of the country in which he lived. The courts, the Federal Indian Bureau, and the citizens of the country would have full knowledge of what a classified Indian was and how to deal with him. The feeling of certain status, of legal security, the knowledge of a definite goal ahead, would afford the culture forcing incentive most necessary to bring the Indian into our national life as a healthful efficient factor.

This plan provides for a new epoch in Indian affairs. Once the legal status is determined and a series of grades established, there will be a more rapid transition from lower to higher stages. Justice will then become a more common matter and civilizing agencies profit by the happier minds of the people. The path to freedom and self-government will be paved and we shall mark the passing of "ward" and "subject," and ultimately give to the Indian now possessing "diminutive rights" every right that the Nation vouchsafes to its sovereign people.



A GREAT FRIEND'S ADVICE.

"Contact from now forward must be more and more with the whites; influences being sometimes very good and sometimes very bad. As a friend of the Indian I have given much time and considerable substance. The *effort* of the Indian from within individually and collectively, must be the prominent factor in developing Christian Citizenship.

"I value the *Quarterly Journal* and feel it gives us some of the best current Indian literature. Value your history and your inheritance as much as you wish to aspire to Christian citizenship and attain it as rapidly as possible, assuming all responsibilities equally with privileges."—E. M. Wistar, in a letter to the Editor.

*Why Most of Our Indians Are Dependent and Non-Citizen**

BY GEN. R. H. PRATT.

IN THE three hundred years since European civilization began grasping what is now the United States, the hunting resources sustaining three hundred thousand natives have disappeared and a development of the soil and other resources bountifully maintaining a hundred millions of civilized people has been substituted. The civilized people have increasingly advanced the country and themselves into marvelous prosperity and foremost nationality, among other accomplishments importing, civilizing and absorbing into citizenship ten millions of black aborigines from the Torrid Zone of another continent. During this same period and under the same control of the civilized people the native aborigines have been segregated from the other population and so abominably treated as to become helpless, wasted by disease, and even abject, and so dependent as to lead civilized people to give ten millions of dollars annually to keep up the separation.

These fortunate and unfortunate and most contradictory results and conditions have a perfectly logical explanation, showing that the praise in the one case and the blame in the other is due absolutely and wholly to the contrivances of the civilized people and not to any lacks of the native people.

Unity of language and industry are first essentials to the unity of peoples.

Using the great law of necessity, "In the sweat of thy face shalt thou eat bread," in one case enforced activity, health, and productiveness among the millions, and setting aside of that law in the other case bred idleness and disease and all their ills among the thousands at vast Government expense for support and care.

The System manages the red aborigine, and by expensive segregating in tribal masses makes our citizens pay vast money for all the spectacularity, folly, and failure of it.

The System and reservation are essentially co-ordinated in one great function to keep the Indian from merging into the national life, which merging would in itself have utilized and saved him.

"Reservating" and segregating the Indian in tribal masses

*Submitted as a paper at the Society of American Indians' Conference Madison, Wis., Oct. 6-11, 1914. Read also at Lake Mohonk Conference, Oct. 16.

away from civilization not only continued his old life and kept him a burden, but it enabled his exploitation as a bugaboo, to the profit of notorious interests.

"Comparisons are odious," but how can we make plain the odiousness of a system except by multiplying and urging comparison? The black man was brought here and the ten millions of him made useful and citizen. The red man always here, only three hundred thousand of him, *continued* a non-citizen, made a pauper at a total Government cost of more than five hundred million dollars and a present annual outlay of more than ten million dollars. Men of all nations and every quality invited into the national family and promptly utilized and clothed with its freedom and citizenship until the influx reaches a million a year, more than three times as many in one year as all of our Indians, always here and yet denied these privileges. Did ever "straining at a gnat and swallowing a camel" have a more perfect illustration of inconsistency?

There is a tap-root somewhere in the Indians' case which is responsible for the inane monstrosity of his treatment and its resulting forlorn condition. That tap-root is the System adopted for his management. Placed in supreme control, every influence reaching the Indians must kow-tow to the system's over-lording. Its supremacy and importance hinges on thorough segregation and its ability to dominate every tribe and every individual Indian to control all legislation and all administration to that end.

Whether tribally conspicuous, numerous and noted, or few, remote, and unnoted, or whether individually obscure or risen to the dignity of national legislators, the System, with frequent army helps, has in one way or another brought every tribe and every Indian into subservience to the System's administration.

If it is his land, the System suggests, engineers, and concludes the metes and bounds of that and the freedom of its uses, always to the last degree, however, maintaining the System's grip.

If through the System's methods he has large funds, they fall under the System's absolutism and are doled to him at the System's option and oftener to the Indian's ruin than to his benefit, because the Indian has not been taught the wisdom of its uses and is easily led to pass it over to the greedy white man for a song or that which depraves.

If it is his education, the System concludes that, both in its where and its quality, always, however, with reference to such limitations as insure continued dominance by the System, never

with reference to full preparation for and individual escape from that dominance into the freedom of citizenship.

If it is his industries, the System contrives the kind, quality, and quantity and the where and how he shall learn, and mainly where and how the industry is to be used, mostly under the System's direction, and much of it under the System's pay.

If it is the Indian's health, there the System has been pre-eminently supreme in working the Indian's ruin through using the despair of isolation, idleness, insufficient feeding, hovel housing, neglect of sanitation, scant medical attention, and ignoring all the facts of the growth of disease and death and the causes. Through these the System has brought the Indians into such physical degeneracy and fatal disease as to make necessary its appeal to Congress to appropriate vast sums to build many hospitals to care for the scourges its methods produced and which these same methods still incite on a scale so vast that no hospital resources can compass, cure, or atone for them. Do you want proofs? Go with me to dozens of Indian reservations and I will show you right now the disease-breeding methods of housing and the vile conditions under which the Indians are forced to live and give you amplest proof of the inefficient care and scantiness of and disease-breeding food provided, and the harmful methods of issue. These alone are full warrant for the deplorable health conditions among our Indians, which conditions are not paralleled in the history of the world for prolonged, unconcerned, and infamous cruelty.

We made the negro work, and he increased in numbers and health. Egypt made the Israelites work, and they became a vast horde.

Forced, hired, and persuaded tribally onto reservations and to come under the care of the System, the Indians by its methods have been deprived of all their old-time initiative and manly self-support. Their case has never been thoroughly and intelligently investigated by any discerning body directed thereto with a view to the adoption of a humane and supreme general course of action to which administration must conform. Here is where a wise, capable, and heroic Board of Indian Commissioners would have been invaluable. Each System's chief has been largely a law unto himself, but he oftener fell under the System's devious methods than dominated them. If what he proposed looked to the System's perpetuity it passed. If System tenure was threatened, the System's machine used embargo and elimination, and this course

was applied to beneficent projects suggested or instituted in the field service by worthy employees working under the System.

I said "forced." The Indian was forced into treaties and onto the resulting reservations. Government officials wrote the treaties, and army presence compelled acceptance. Were the treaties then kept? General Sherman, who headed the greatest of all Indian treaty commissions, said: "The Government has made hundreds of treaties with the Indians, and never kept one."

Can't you see that being hindered from going outside the reservation into civilization for his development in civilization compels the Indian to accept the totally inadequate opportunity for civilization doled to him on the reservation?

I said "hired." Can't you see that rations is hire; that annuities is hire; that tribal homes schools is hire; that *all the reservation machinery is hire to remain on reservations in tribal mases*; that even allotment of lands contiguously in each tribe is hire to stick together, and that all these "*hires*" are hires to remain tribally under the System's supervision, assuming that the system will do for them all that is necessary and that the Indians not being allowed to know any better became inevitably subservient to it? Can't you see that if the Indian could escape from the System and get out among civilized people, his eyes would open and he would then apprehend things as they are and be stirred to become a healthy factor in the country's affairs?

Can't you see that if out of the millions of dollars appropriated annually we pay at the rate of forty-nine dollars for the support of purely Indian schools to every one dollar we pay to enable them to get into our general schools with the other children of the country, that the purely Indian schools become a hire to continue racially separate under the System?

Can't you see that if we reversed the order and paid forty-nine dollars for educating Indian youth in our own schools and among our people to every one dollar we pay for purely Indian schools, that our civilization would get into them forty-nine times faster, and that the same principle applies to all they must learn in order to become acceptable citizens? Does not every dollar we pay to educate emigrant children force them into our amalgamating common schools?

Can't you see that all schemes to improve the Indian's stock and enlarge and manage its quantity and all their other resources tribally under the scheme's supervision become a hire to remain in tribal masses subordinate to the scheme?

Can't you see that all these contrivances mean the System's enlargement and continuance and little or nothing toward any escape of the Indian from that control out into real citizenship?

Can't you hear the System's pleading voice for prolonged control in the emunciations urged on the public attention, "He is the original inhabitant and is so picturesque;" "He has such beautiful art;" "such enchanting music;" "We must improve but not transform;" "He loves his children; we must not break up families;" "His property must be protected," and many others of like quality? Are his picturesqueness, his art, his music, his Indian identity, his family relations, his property more important to be preserved than those of other men or the man himself? If in preserving these we destroy the man, where is the gain. When have we hesitated to encourage the breaking up of the families of Europe, Asia, Africa, and the islands of the sea, or to promote the abandonment of their race qualities in order that we might gain and develop men of all races into our vast and unique body of citizens?

Is not all change of every sort transformation? Is there an Indian anywhere in the United States that is not being transformed by his constantly changing environment?

Was it not stupidity of administration to adopt as a Government purpose in Indian management the doctrine of "Improvement but not transformation?"

Is it hard to see that if the same fraternity, brotherhood, and merging we used to unify the other races had been adopted in our relations with the Indians, the Indians would long ago easily have become a useful and contented part of our population?

Did we start right? Are we trying to get right?

Will any good come from polishing up and improving a System that destroys instead of saves; that continually invents adroit ways to keep up separation rather than adopt well-proven and common-sense methods to bring about merging?

Can't you see that Indian civilization and real independent citizenship means death to the Indian System?

Don't you know that about the hardest thing in this world to get rid of is a system of any kind organized to handle somebody and their money and property so long as the money and property holds out?

The so-called "Indian Problem" has always been the *Indian System*, never the Indian.

The Menace of the Wild West Show

By CHAUNCEY YELLOW ROBE (*Sioux*).

YEARS ago some Indians chiefs went to Washington to see the "Great Father," and while they were in the city, an old army officer who used to fight these warriors on the plains in the west invited them to dinner and told of his experiences on the old frontier. One of the chiefs, who had no experience in table manners, imitated the old officer by eating whatever he saw the general eating. The general took some horse radish and spread it over his meat. The chief did likewise and, after testing a spoonful of it, hung his head and shed tears. The general saw his misery and asked, "My friend, why are you crying?" The chief replied, "My friend, I am thinking of how you and I used to fight each other on the plains and when I remember how my brother was nearly killed on the battle field it makes my tears come."

I feel like the Indian chief in this case when I see the old hunting and battle grounds of our forefathers, in which now civilization has taken place; but I do not come before you to-night with the intention of declaring a Sioux outbreak on the frontier settlement or to stir up a strife, but wish to call your attention to the evil and degrading influence of commercializing the Indian before the world. The solution of this question is now in the hands of the Government.

It is now more than four centuries ago since Columbus came to our shores and claimed the country and gave us the name of Indians, and at the same time inaugurated the first Indian show by importing some of the Indians across the water for exhibition before the Spanish throne, and to-day the practice continues to exist in the wild-west Indian shows.

Some time ago, Judge Sells, the United States Commissioner of Indian Affairs, said: "Let us save the American Indian from the curse of whiskey." I believe these words hold the key to the Indian problem of to-day, but how can we save the American Indian if the Indian Bureau is permitting special privileges in favor of the wild-west Indian shows, moving-picture concerns, and fair associations for commercializing the Indian? This is

*Delivered by Chauncey Yellow Robe, of Rapid City, S. Dak., at the Fourth Annual Conference of the Society of American Indians, held at Madison, Wis., October 6-11, 1914.

the greatest hindrance, injustice, and detriment to the present progress of the American Indians toward civilization. The Indians should be protected from the curse of the wild-west show schemes, wherein the Indians have been led to the white man's poison cup and have become drunkards.

In some of the celebrations, conventions, and county fairs in Rapid City and other reservation border towns, in order to make the attraction a success, they think they cannot do without wild-west Indian shows, consequently certain citizens have the Indian show craze. In fact, the South Dakota State Fairs always have largely consisted of these shows. We can see from this state of affairs that the white man is persistently perpetuating the tribal habits and customs. We see that the showman is manufacturing the Indian plays intended to amuse and instruct young children, and is teaching them that the Indian is only a savage being. We hear now and then of a boy or girl who is hurt or killed by playing savage. These are the direct consequences of the wild-west Indian shows and moving pictures that depict lawlessness and hatred.

Before the closing history of the nineteenth century an awful crime was committed in this great Christian nation. It was only a few days after the civilized nations of the world had celebrated the message of the heavenly host saying, "Fear not, for behold I bring you good tidings of great joy which shall be to all people;" and "Glory to God in the highest and on earth peace, good will toward men." A band of Sioux Indians, including women and children, unarmed, were massacred. The wounded were left on the field to die without care at Wounded Knee by the United States troops just because they had founded a new religion called "The Indian Messiah." This was a cowardly and criminal act without diplomacy. Twenty-three years afterward, on the same field of Wounded Knee, the tragedy was reproduced for "historical preservation" in moving-picture films and called "The Last Great Battle of the Sioux." The whole production of the field was misrepresented and yet approved by the Government. This is a disgrace and injustice to the Indian race.

I am not speaking here from selfish and sensitive motives, but from my own point of view, for cleaner civilization, education, and citizenship for my race. We are here to-day to consider the means to find support for our cause in this present generation, if it is ever to be settled. We have arrived at the point where the great demands must be met. "To the American Indian let there be given equal opportunities, equal responsibilities, equal education."

The Effect of Wild Westing

By E. H. GOHL, (*Tyagohwens*).*

A DETERMINED stand should be taken by all true friends of our American Indians to discourage and prevent whenever possible Indians making engagements with wild-west shows, theatrical troupes, circuses, and most of the motion-picture firms. The Indian gains nothing of real value from the associations and environments he meets, and his pathway to self-help and progress is interrupted and only too often seriously checked.

Theatrical agents invariably take from the reservations the very element that should remain at home,—boys and girls still attending school, and adults who may not have attained steady habits of study or industry in school, on the farm, or in the shop.

The smooth tempter and corrupter arrives on the reservation at the most opportune season,—early spring, when, after the long and dull winter months have passed, the blood in the Indian begins to move, for pleasure, excitement, or work, like sap in the maple,—and falls a ready victim to the briber. The Indian youth is thus robbed of the spring and fall months at school, and the adult is taken from his farm or trade at the very time he should be in his field or at his bench in the shop.

From every point of view, touring the country with shows is demoralizing and a menace to the Indian. And all for a "*dollar a day and feed*," with a good deal of the white man's "rough house" thrown in. A wild-west show's contract is simply a sheet of "guaranteed-to-catch fly-paper." Thousands of Indians have been deceived and stranded in far-away places and the "folks-at-home" had to pay their way back.

Both sides lose, the white as well as the red man. The spectator gains no real knowledge of the manners, costumes, and institutions of the Indian. Show managers compel the red man to act the white man's idea of a war dance. All is burlesque. The whole thing is deception.

There is one reservation where the circus agent in the future will most likely be asked to "please shut the door from the outside." This is the Onondaga Reservation near Syracuse, N. Y.

Early in March, without the knowledge of the writer, an agent for a German circus, with headquarters at Berlin, Germany, was

*Mr. Gohl is an adopted clansman of the Onondaga.

successful in engaging 16 Onondaga Indians (12 men, 3 women, and 1 babe in arms) to tour Europe for nine months. The salary offered was a dollar a day and expenses. In due time they reached Berlin, and divided into two parties for two German circuses, each group having a western cowboy or leader. War broke out. One circus stranded at Trieste, Austria, the other at Essen, Germany. The German members immediately joined their regiments, and the Onondagas were abandoned to shift for themselves.

Realizing the situation, the writer wired the Secretary of State at Washington on August 5th to cable the United States ambassadors and consuls to locate, protect, and send home the Indians. Six week later, after many telegrams and letters to Washington, they were found, some at Hamburg and other at Stockholm. Nine have reached the reservation and seven were to have sailed from Christiana, October 17th.

The Indians who returned had a tale of hardship to relate; abandoned, days without food, suffering from bodily violence from German mobs, and arrested as Russian or Servian spies at every city on the way to Hamburg, though all had United States and German passports. All the Onondaga Indians wear the white man's clothing.

Much credit is due Hon. J. R. Clancy, Congressman from Syracuse district, for the safe return of the Indians. He took the matter up most energetically with the State Department and carried the matter to a successful issue.

There are perfectly legitimate and wholesale engagements Indians can make. No possible objections can be made to Indians taking part in local historical plays and pageants designed to correctly portray historical or ethnological facts, when under the auspices of colleges and historical societies in localities near their reservations. Such events stimulates the white man to acquaint himself with the real red man of the past and show the Indian of to-day as he is. Throughout the Eastern States at the present time, local historical events are being presented in the form of plays and pageants, and it is encouraging to note the increasing demand for archeologic and ethnologic accuracy in staging scenes in which the Indians occupy no inconspicuous parts.

Only a few days ago the writer stood before the shelves of works on the New York Iroquois in the State Library at Albany, N. Y. Within a few minutes, five persons took from the shelves

books on this subject for reference or research. The contrast between the morbid curiosity to see the red man as a savage in war-paint and the desire to see the Indian as a fellow human being, with the aid of good books by the family fireside, is a great advance. Dr. F. G. Speck, in the January *Quarterly Journal*, makes a just plea when he says, "Educate the white man up to the Indian."

Open the Court of Claims

NOT all the legal tangles in Indian property affairs can be straightened out in a single year, but the discussion of the years past has made fairly clear what the initial step should be. All the property claims against the United States government, whether they should prove to amount to fifty or even one hundred in number, should be given a prompt hearing and a final disposition. With them out of the way another remedy or method will be at hand for the solution of the next large group of legal problems.

The remedy is a simple one: *Open the United States Court of Claims to Indian tribes and groups.* There are of course many possible dangers involved in such a plan. Unless the measure adopted by Congress is carefully safeguarded, it will prove a source of new evils. The just settlement of the claims must be made as nearly certain as possible. The procedure should be made as inexpensive as possible for the Indian litigants. Exorbitant attorneys' fees should not be tolerated. No private fortune should come out of either Indian or government hands to attorneys concerned in the case.

Great care has been taken to secure an ideal bill. After careful consideration and upon expert advice as to what the provisions of such a bill should be, it was found that Mr. Stephens of Texas had, on February 3rd, 1912, introduced a bill in the House of Representatives which met the ideal requirements to a remarkable degree. The Legal Aid Committee has deemed it wise to suggest changes in only 3 points, and the changes consist in mere additions calculated to safeguard the interests of both parties involved in any claim and to facilitate the early and complete execution of the decisions of the Court of Claims, and in the omission, as indicated by stars in section 2, of a few words which omission it is believed will not affect the intent of the law but will remove a possible ambiguity in its wording. A just settlement, a prompt settlement, and a final settlement are the objects in mind.

—From *The Society's "Appeal to the Nation."*

Results of the Madison Conference

BY F. A. MCKENZIE, PH. D.

BEFORE every Conference of the Society of American Indians there have been forebodings and fears. This was true this year. It is an exceedingly difficult thing to gather a body of Indians at their own expense of time and money to consider the solid and serious but intricate interests of their new difficulty. They came from many tribes, situations, and places. Their ideas frequently do not agree. On various topics they see "rocks ahead." And yet where intensity of interest tends to divide, devotion to race and society always held them together. Forgetful of minor questions, great principles or a frequent spirit of harmony have brought the Society at the close of each Conference to more confidence in itself and to greater strength for the work that lies ahead. Harmony was the product, as well as the keynote, of the Madison Conference.

This fact was illustrated in various ways. The re-election of the old officers was one of the evidences, not only of an appreciation of their services, but of a desire to forget minor differences, to forget errors, even if necessary—and all human agents are subject to errors—in order to demonstrate that the Society was harmonious and could maintain a course unchanged by the ripples of personal feeling. Of course there were differences of opinion, but they were plainly thrashed out in executive sessions and public meetings, and out of those frank discussions the integrity of good intentions rose strong and clear above the errors, real or imaginary, of action, and furnished the basis of enduring confidence in each other and of solid harmony in the Society. And harmony based upon integrity and frank discussion is the only harmony worth while.

The second evidence of harmony was the raising of \$1,800 in cash and subscriptions right at the Conference. A deep and united belief in the Society brought that sense of personal responsibility which means effort and sacrifice. And as the members invest their money in the Society they are giving their hearts. Honest hearts can agree even when honest heads can not.

This consummation of harmony was matched by a forward movement of real significance. It was decided to have assistant secretaries to represent each considerable tribe in each state.

These assistant secretaries will serve in a measure as field agents, with the special object of enlisting new members in the Society. The plan means publicity, wide-spread knowledge of the purposes of the Society, a very much larger membership, and therefore larger funds and larger power. The Society is rapidly to become the real spokesman for the wishes and higher interests of the Indian people.

Conscious of its integrity, of its unity, and of its power, the Society decided that the moment had come for a more direct appeal to the President and the Congress of the United States for the consideration of those changes in legislation and administration which they believe are imperative at the present moment. With conviction profound and hearts united, the Society will ask for a hearing before the President of United States during the first week in December. It is believed that the President will be glad to receive the memorial of his Indian friends.

The members of the Society and all their friends, so many of them as can, are urged to be present in Washington when the memorial is taken to the President. They are also asked to write at once to Mr. Dennison Wheelock, of West De Pere, Wis., chairman of the committee having the matter in charge, and to make all possible suggestions as to what that memorial should contain. Anyone who has knowledge of wrongs that need righting, and of legislation that needs passing, will do well to send their suggestions and information, so that it may be considered for incorporation in this document, which the Society hopes will so clarify the situation as to bring prompt action from the National Government.

The Madison Conference did a great work for the Society. It opened the way for each member to do more for the good of the Indian people. Let us hope that each of us will do all that we can, and not forget that each can do something.

Platform of Fourth Annual Conference, Society of American Indians

University of Wisconsin, Madison, Wis., Oct. 6-11, 1914

THE Society of American Indians, in Fourth Annual Conference assembled, adopts and reaffirms the principles and purposes set forth in the platform of the Third Annual Conference, and we urge upon our members increased activity in the promotion of those principles and purposes as the highest form of service to the American Indian. We call upon our own people to lay hold of the duties that lie before them, to serve not only their own race as the conditions of the day demand, but to serve all mankind.

In this behalf our hearts go out in sympathy to our blood brothers, the struggling peons of Mexico, and we express our profound sense of gratitude to the President of the United States for his attitude on the Mexican situation. The cause of the Mexican Indian is our cause. They are attempting by force of arms, we by force of public opinion, to obtain equality before the law.

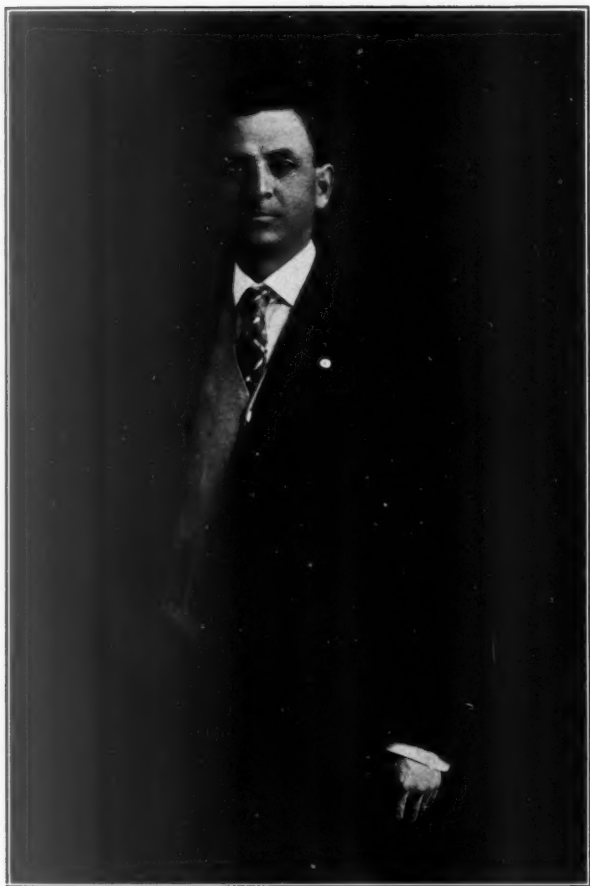
We commend much of the good that has been accomplished by the present administration of the Indian Bureau, and we recognize in Commissioner Sells a man of lofty purposes, constructive ability, and sincere devotion to the work committed to his hands. Nevertheless, we realize great needs not yet relieved on our reservations, and great fundamental changes necessary in our national legislation, policies, and administration. We look to the President, to Congress, and to the Commissioner of Indian Affairs and his Bureau for immediate remedial measures.

We reserve the further and specific demands of our Society for presentation in more detail in a petition and memorial to the President and Congress of the United States and to the Bureau of Indian Affairs with regard to the need of a careful revision and codification of Indian law and the definition of Indian status; the just trusteeship and distribution of tribal funds; the efficient allotment of lands; the wise utilization of mineral and water resources; the settlement of tribal claims through the Federal Court of Claims; adequate education; and the just settlement of many specific grievances on the several reservations.

We call upon every man and woman of Indian blood to give of himself to the uttermost that our people may live in a higher sense than ever before and regain in that sense a normal place in this country of free men.

We equally invite to our standards an increased number of associate members of the other races to co-operate with us.

Our final appeal is again to our own race. We have no higher end than to see it reach out toward a place where it will become an active, positive, and constructive factor in the life of this great nation.



CHARLES E. DAGENETT (*Peoria*)
Vice President on Membership.

Mr. Dagenett, who is the U. S. Supervisor of Indian Employment, has been one of the most energetic workers since the beginning of the Society. In many a financial crisis he has been the business head.

History-Making News

The Fourth Annual Conference of Indians and Their Friends

THE Fourth Annual Conference of the Society of American Indians was held at the University of Wisconsin, Madison, Wis., on October 6-11.

It was in all ways a substantial success. The hearty co-operation of President Van Hise, of the University, and the tireless efforts of Dr. C. E. Brown, of the Historical Society, gave the conference members a splendid opportunity for presenting the aims and purposes of the organization. For Dr. Brown's unselfish labors he was elected an honorary life associate.

The Conference received its chief inspiration from the presence of Prof. F. A. McKenzie, its chief patron and founder. Professor McKenzie had just returned from Paris, where he had lingered long during the Pan-European war, making certain sociological studies.

The conference faced some grave problems but met them all in a way that brings the Society great honor. The sincerity with which the conference faced its problems demonstrated the depth to which its principles had gone in the hearts of its members and officers. It could not have achieved the success it did however without the moral backing given by the loyal associates who were present. They were able better than the Indian members to relate just how the organization was regarded by the public. This assurance became the basis of a wave of enthusiasm that swept the conference on to new life. The Society now realizes in a measure its responsibility in both races.

The conference decided upon the plan of establishing local centers on each reservation where information about the society might be had near at hand. The necessity of urging the acceptance of our platform already announced at Denver led to the adoption of another plan.

A large delegation of members will carry a memorial to the President of the United States, embodying the specific results and requests of the Conference. At that time a local meeting will be held in Washington, D. C., at which there will be many brilliant speakers both Indian and white.

The Madison Conference re-elected its entire Executive Committee and Advisory Board. The administration of President Coolidge was thus highly commended.

Indian Conference a Success

THE Fourth Annual Conference of the Society of American Indians was held in Madison, Wis., October 6 to 11. Very unfortunately the secretary and treasurer was unable to be present, and his absence was keenly felt. Because of the time consumed in deciding questions of organization, policy, and finance, there was less discussion of Indian affairs as a whole than in previous years. As in most infant organizations, the annual dues and the few donations received have not met the expenses. The deficit was made up by the members present, and pledges were given which insure the beginning of an income for the future. All of the officers were unanimously re-elected, and it is hoped that Mr. Parker will see his way clear to give all his time to the Society. If this can be arranged it will be the beginning of its larger usefulness, and it is justly felt that he is the one man who can carry on the excellent work already begun, especially as editor of *The Quarterly Journal*. A determined effort is to be made to make the Society more widely known, and local secretaries were appointed on several reservations. It was suggested that this plan be followed also in the large Government schools. The constitution remains as heretofore, except for the change necessary to permit the president's re-election.

At the close of the Conference there was a general feeling that its affairs were on a firmer foundation than ever before, and that the good work already accomplished justified all the efforts that had been put forth. Mr. Coolidge spoke at one of the sessions of the active work of the Society in helping to free the prisoner Apaches, in getting larger appropriations for the education, and in other lines of work. He also outlined what the Society proposes to do in the near future. It is hoped that the Robinson bill, which will codify the laws and determine the status of the Indian, may be pushed, and that the Court of Claims may soon be open to the native American, the only race in the country to whom it is now closed.

The resolutions adopted are of the same broad character as in former years, "For the honor of the race and the good of the country," their paramount idea. Commissioner Sells was thanked for his work in the Bureau, and recognized as a "man of lofty purposes, constructive ability, and sincere devotion to the work committed to his hands."

Between fifty and sixty active members (those of Indian

blood) were present, as well as a number of associate members representing various lines of work being done among Indians. With the great confidence felt in the officers of the Society, and its infant stage successfully passed, it is believed to be ready for even greater usefulness than has marked its course since the beginning.—Miss C. W. Andrus in the *Southern Workman*.

Reorganizing Carlisle Along More Practical Lines

LOWER GRADES TO BE ELIMINATED AND TWO YEARS TO BE ADDED TO THE
COURSE OF STUDY

AS a result of Commissioner Cato Sells recent visit at Carlisle, and of his more recent joint conference with the Chief Supervisor of Indian Schools, the Chief of the Education Division in the Indian Office, and the Supervisor in Charge of the Carlisle School, it has been decided to abolish the Business Department and to discontinue the Tinsmithing and Carriage-making trades at Carlisle and to establish, in lieu of these, thorough, practical courses in Domestic Science and Agriculture. In his letter of instructions to Supervisor Lipps, under date of September 25th, the Commissioner, in part, said:

"I deem it advisable to immediately discontinue the Commercial Department, and you may take steps to carry out this arrangement at the earliest date practicable. You may also discontinue the positions of tinner and the carriage-maker as soon as arrangements can be made, giving reasonable consideration to the occupants of these positions. There should be established for your school a very strong course along agricultural lines, and this placed in charge of an efficient instructor. There should also be established strong courses in domestic science and nursing.

"With these additional courses, strong emphasis being placed upon all builders' trades, I believe Carlisle will be better equipped to fill her place in our system of Indian education. In strengthening all these courses it may be that you will find it necessary to add one or two years. This may be necessary, for the successful completion of some of the industrial or vocational courses cannot be expected of pupils unless they have reached the age of young manhood or young womanhood and have been quite thoroughly instructed in the common branches. To further arrange the courses of the school so you can concentrate your efforts towards the instruction of advanced pupils, I deem it proper for you to limit your enrollment to pupils who have completed the third grade."

Practically every superintendent in the Indian school service has long since conceded that one good, well equipped Commercial Department is amply sufficient for the needs of the entire Service. Haskell Institute has a splendid commercial department and has established a reputation for turning out successful graduates. Indian boys and girls desiring to take a business course should go to that school.

While the carriage-making and tinsmithing trades have served a useful purpose at Carlisle, the day is past when any large number of Indian boys can follow these trades with profit. Besides, in order to lengthen out and strengthen the present courses, it was necessary to discontinue some of the less important trades. The annual appropriations for the Carlisle school will not permit of any material increase in expenses. As between shorthand, tinsmithing, and carriage-making, and definite and systematic instruction in the more practical subjects of domestic science, agriculture, etc., for Indian boys and girls, it is evident to all that the latter are far more essential and it was to be expected that Commissioner Sells would so decide.

Owing to the great distance of Carlisle from the Indian population and the consequent large expense of transporting pupils from their homes to the school, the only justification for its continuance is its possibilities for giving advantages not found at schools nearer the homes of the Indians. In several respects Carlisle has not kept pace with many of our splendid Indian schools in the West. But with the primary grades eliminated, with thorough, up-to-date courses in agriculture, dairying, domestic science, nursing and the builders' trades; with two more years added to its academic department, and with the splendid opportunities for young men and young women to continue their education in some of the best eastern schools, there is no reason why Carlisle should not now enter upon a new era of prosperity and usefulness.

There is still room at Carlisle for ambitious young men and young women—for boys and girls who want to make of themselves men and women worth while. But Carlisle is not a "reform school" nor is it a place to which Indian boys and girls may come for the sole purpose of "seeing the country and having a good time" at Government expense. Carlisle is ambitious to develop leaders and workers—men and women of stamina, industry, and character, and of these three the greatest is *character*. If students bring *much* to Carlisle with them—much energy, ambition and determination—they will take *much* away with them when they return home. All Carlisle has to offer is the opportunity—they must do the rest.

How Rodman Wanamaker Backs up His Belief

TO BELIEVE in the red race and demonstrate that belief is all that the red man can ask of any friend. Oratory and sympathy without action are almost useless.

We are gratified to find a man like Mr. Rodman Wanamaker, who backs up his convictions by action. He plans a greater achievement than the erection of the harbor statue. It is less spectacular but not less important. Indeed, it shows Mr. Wanamaker to be no idle seeker of sensational advertising. No man who builds good in human hearts can be that. Our proof is found in the following press item:

"One of the best friends of the American Indian is Rodman Wanamaker, son of John Wanamaker, of Philadelphia," says the *Pittsburg Dispatch*. "It is Mr. Wanamaker's contention that the Indian is capable of receiving a higher education, of entering the professions, and of doing work of a noble, philanthropic nature. With this idea in mind, at the beginning of the new school year, two Indian boys will be enrolled at the Mercersburg Academy. Having finished the course at Mercersburg, they will enter Princeton. These boys after being educated will devote their lives to social service among the Indians of the Far West.

"The two boys who have been selected and who both express themselves as being eager to undertake the work are John Gibson, a member of the Prima tribe of Arizona, and Charles McGilberry, a member of the Choctaw tribe of Oklahoma. Gibson is the son of an Indian farmer and during the past three years has been attending the Indian School at Carlisle. The Indians of his tribe are reputed to be very poor. McGilberry has been attending the United States Indian School at Chilocco, Okla. His grandfather and two uncles are chieftains in the Choctaw tribe. At the recent commencement exercises in the Chilocco School, Mr. McGilberry delivered a most interesting oration on "Farming as a Profession for Indians." In making application for one of the Wanamaker scholarships at Mercersburg he says: 'If I am selected I mean to do everything in my power to prove that Indians are as capable of receiving a higher education as any other race of people.'"

The Cherokee Nation Dissolved

(From the Indian School Journal.)

THE Cherokee nation as a tribal entity went out of existence at midnight, June 30th. The Cherokees to-day are just citizens of the United States the same as a white man. The

Cherokees were not only the largest of the Five Civilized Tribes, but the largest Indian tribe in the United States, numbering 41,798. The Cheokes go out of existence as a tribe with the proud record of having more school teachers than any other tribe of Indians and of having produced the only Indian who ever invented a strictly Indian alphabet. That was George Guess, or as the Cherokees call him, Sequoyah.

All of the Cherokees have been given their allotments. All of their remaining communal property has been converted into cash, something more than \$600,000. This will be distributed to them in a per capita payment of \$15 as soon as the rolls and the checks can be made out, possibly in ninety days. The Cherokees were the last of the Five Civilized Tribes to sign a treaty to individualize their property. They are the first to finally close their tribal affairs and dissolve their government, which they had maintained for more than a century.

The Cherokees existed as a tribe in North Carolina and Georgia from the history of this country. Following the Revolutionary War, many white men who fought in one or the other of the armies did not want to return to their old homes because of the enemies made. There were other who were adventurous, and these drifted to the southward and lived among the Cherokees. Many of them married Cherokee women.

In 1830, when Andrew Jackson was President, the Cherokees were ordered to move west of the Mississippi River to a vaguely described region known as Indian Territory. At that time this meant an area extending from the Kansas line south to the Red River, and along the northern border extending to the foothills of the Rocky Mountains. From the Cherokee domain was cut a large part of Oklahoma Territory, the Osage nation, and the Choctaw and Chickasaw nations.

The order to move from their eastern home was resisted by a large number of Cherokees. Among those who came West in 1830 were the parents of Senator Robert L. Owen. It was in 1836 that the migration began. That was a journey of horror, starvation, pestilence, and death. One-fourth of those who started fell by the wayside.

At Tahlequah the Cherokees set up their capital, and there it has ever since remained. Here they maintained their tribal government with the separate branches, legislative, judicial, and executive. They also founded two schools, one for girls and one for boys.

An act of Congress in 1906 discontinued all of the tribal government except the executive department. W. C. Rogers, of Skiatook, was elected chief of the Cherokees. His tenure of office was extended by order of the President until the nation was permanently dissolved. When the enrollment for allotment was begun in 1902 there were 4,420,070 acres of land which they were entitled to allot.

The following telegram was sent by Secretary Franklin B. Lane and Commissioner Cato Sells to Principle Chief W. C. Rogers and National Attorney W. W. Hastings, announcing the winding up of the affairs of the Cherokee nation and expressing their high estimate of the Cherokee people:

"All officers of the Cherokee nation have been invited to tender their resignations by July 1, 1914, to be accepted at the earliest date practicable. Thereupon the disposition of affairs of the Cherokee nation will be substantially completed and tribal government discontinued so far as possible under existing laws. We congratulate the Cherokee people through you on their splendid history and their evolution from a primitive race to their present state of social, industrial, and political development. Among the Cherokee tribe are individuals who have taken high rank in commercial and professional walks of life, and history will record some of them among its most influential statesmen. We believe that strong native characteristics of Cherokees as true original Americans will be a potential factor in making distinctive citizenship of Oklahoma."

Onondaga Indians Were Stranded in Germany

GARBED in an adaptation of aboriginal, European, and American modes, James and Ernest Bucktooth, two full-blooded Indians from the Onondaga Reservation, dropped casually into *The Herald* office this afternoon primed with the narrative of their adventures in the zone of war from which they have just returned. The two brothers were connected with a carnival, and set out with sixteen of their fellows from the reservation on March 15th for New York, where they embarked for Europe.

Sailing on St. Patrick's Day for England, they landed in Fishguard and entrained for London. When August arrived with the startling declaration of war the troupe was in the very heart of the excitement, stranded in Trieste. The manager, one ingen-

ious Bill Arthur, managed to secure transportation to Laibach, about fifty miles from Trieste, and there the circus broke up.

"Military was everywhere," related James Bucktooth, the oldest of the brothers, who speaks good English, "on the trains in which we came from Trieste, on the streets, around buildings, and in the stations. We could not do anything but walk right straight along to wherever we were going."

"Bill Arthur—you know Bill, he was a good fellow—he got us fixed all right to go to Villach, a bunch of us with our music and guns and everything. We tried to have a little parade in Villach, but the police and military ran up and said music was forbid."

"At Selzbach we were stopped by Austrian soldiers and police, seven in number, but they let us go when Bill started to talk with them. Soon we were at Salzburg, and here they told us our tickets for Hamburg were no good, that August 4th was the only date when the people could use the railroads to the disadvantage of the king. Bill did not say anything very loud about the king, but he says, 'Boys, we are now in the soup,' so we put all our money together and Bill got tickets to Munich, where we arrived and let Bill go to call on the American consul.

"He got a lot of passports for us and we started north for Hamburg, but we were arrested again just before we left Munich, only to be let go when we showed our passports. We passed right through Leipsic, but at Magdenburg we had to change trains.

"There was a big long fence that shut out the street from the walk along the railroad tracks to the police station, and military and police again took us up and led us along the walk. They kept us there twenty minutes, and when we came out there were thousands of Germans crowding that fence, tearing to get at us just like the lions roaring for meat down in Galacia, when we were all starving.

"I must tell you all about that, how we had to kill the trick horses that Bill used to feed, and cut them up to feed to the lions for meat. It was awful. Sometimes we went three or four days without anything to eat at all.

"But when they let us out at Magdenburg the soldiers kept the people from us by using the swords, and the people all yelled 'Spies, Russians, Servians; spies, kill them!' One officer struck me in the back with his swod and tore my coat. I don't know why, and some one hit Earnest over the head with a stick, so his head ached.

"Well, we got out of Magdenburg all right and set out for

Hamburg, where we were arrested again, although we had police passports, and they kept us there for three weeks."

The boys described their menu as coffee and bread twice a day, with soup and bread sandwiched in for lunch. The omniscient Bill intervened in his providential styles in Hamburg and reached the American consul. After that their menu improved, the consul contributing \$2.00 a day to their support. They got sausages for dinner and were allowed to exercise. After three weeks they were released, and made their way to Holland after selling bead work, saddles, and all their dearest treasures, etc.

*Lake Mohonk Conference on the Indian and Other
Dependent Peoples*

THIRTY-SECOND ANNUAL CONFERENCE, OCTOBER 14-16, 1914

PLATFORM.

IT IS the chief concern of this conference that our dependent peoples shall have so much, and only so much, of fostering care and protection as shall assure their continuous progress toward self-government. We repose the greatest confidence in those agencies of education and religion which are engaged in cultivating the elements of personal character and intelligence upon which the hope of ultimate self-government must rest. We recognize, also, the educational value of experience in self-direction, and we desire that dependent people should be left to their own resources and the ordinary course of civil government and human co-operation whenever such procedure shall not obviously incur the danger of individual and racial disaster.

Indians.

It is evident that at certain points the dangers which threaten our Indian population are still so great as to call not only for the maintenance of the governmental protection now afforded but for a considerable increase of such protection. This is particularly the case where the property interests of the Indians, in money and in lands, are so great as to arouse the intense cupidity of powerful and unscrupulous foes, some of whom are white men while others are themselves of Indian blood.

Conditions in the State of Oklahoma, affecting particularly the Five Civilized Tribes, call for the closest scrutiny. In the event that the Oklahoma legislature shall fail to give early and adequate protection to these Indians we see no alternative but

that the Federal Government should resume full jurisdiction over all of the "restricted" Indians of that State.

The land suits begun by the Federal Government in the interest of the Indians of Oklahoma should be prosecuted, if necessary, to the courts of last resort, to the end that the lands of the restricted allottees shall be preserved from spoliation and that as much as possible of that which has been wrongfully taken from the unrestricted allottees may be recovered.

It is now well known that the increasing use among the Indians of the mescal bean, or peyote, is demoralizing in the extreme. We recommend, accordingly, that the Federal prohibition of intoxicating liquors be extended to include this dangerous drug.

The codification of our laws relating to the Indians is a matter of vital importance. The conference accordingly recommends the immediate adoption of the necessary measures to accomplish this end.

The Civil Service.

The conference believes that the interests of good administration in Indian affairs require faithful adherence to the merit system in the making of appointments and promotions in the public service, and that security of tenure should depend solely on the record of demonstrated efficiency, to the end that public office may in a larger measure offer a secure and honorable career to those whose integrity, ability and force of character make good government possible.

In the Philippine service, also, we maintain that the merit system should be preserved in the letter and in the spirit, to the end that the governmental organization may become increasingly efficient. We urgently recommend that the transfer from time to time of competent members of the Philippine civil service to the civil service of the United States be facilitated.

In both services, the preparation of examination questions should be intrusted to competent persons only who possess expert knowledge and judgment in the field to which the examination relates, to the end that such examination shall be practical in character and adapted to test the fitness of applicants to perform intelligently and efficiently the duties of the positions to which they may be appointed.

Books and Book Talk

The American Indian on the New Trail

FRESH from the pen of a leading expert on Indian matters has come a new kind of book about Indians. "The Red Man on the New Trail," by Dr. Thomas C. Moffett, is the book for which the friends of the red race have been looking so long. It is a story of the transformation of a great race and deals with the many conflicting elements that have intermixed to produce one of the most difficult problems of race salvation in all the world.

The vast majority of books about Indians dwell long and tragically upon the past with its lurid colors, its wild outrages committed by both races. Dr. Moffett, quite to the contrary, arranges his facts as elements that have influenced the present and given its present-day character. All the romance is there and each fact is alive with present interest, notwithstanding. The Indian of to-day is discussed with an exact outline of his modern needs, his achievements in civilization, and his value as a positive factor in the world to-day. The heroic struggle of the missionaries is told in a way that holds heart interest, for as the author says, "Redeeming the red man is a more hopeful and also a more interesting process than rifling him."

Under the first two chapter headings, "A Puissant Race and a Primitive Faith" and "Contact of the Two Races," the historical elements of the situation are reviewed. Then follows "Pioneer Missions" and "Organized Christian Enterprises." Chapter five deals with "The New Day of Grace and Neglected Tribes" and chapter six with "The Natives of Alaska," who, by the way, have never been called Indians. The summary of the work is found in the concluding chapters, "Education of Heart and Hand" and "Friends and Foes." Fifty pages of valuable statics make up the appendix. This includes a list of philanthropic societies and an up-to-date bibliography. The index is a model of completeness. Each of the eight chapters is divided into special topics, so that the most impatient student may find at a glance the facts for which he is looking. The range of subjects is exhaustive, and yet each is treated with consistent brevity. One does not have to wade through a mass of useless data; each fact is clear and to the point. The seventeen pic-

tures are chosen with remarkable judgment and tell visually of the change that missions have brought and show emphatically the success of the red man on the new trial.

The book has one fine element,—absolutely fairness. Race questions are dealt with cleanly and without prejudice. Each denominational mission is given full credit in an unbiased way, thus making the book the most valuable contribution to Indian missionary literature extant.

Concerning the Society of American Indians, Dr. Moffett says in his book: "The organization of the Society of American Indians at Columbus, Ohio, in October, 1911, was an epochal event. There were gathered at the first convention about eighty Indians and white friends. The enthusiasm and determination with which the organization was effected promise well for a substantial accomplishment through its agency. The distinctive features of this organization are active membership only for men and women of Indian blood, and the rallying of the United forces of the Indian race and of generous friends and organizations enlisted for Indian welfare in a new movement for Indian uplift and advancement. In this society the Indians, with the counsel and aid of their white friends of church and state, are prepared to consider the problems and the program of Indian welfare with a larger vision than has heretofore been devoted to this subject."

Concerning the outlook for the future Dr. Moffett says: "The future of the Indian population in the United States is bright with promise of a worthy destiny for the race if safeguards are still afforded against the evils which have been pointed out as the real menace of all of the tribes, and if church and state, co-operating with the best leaders and truest representatives of the Indian race, educate, evangelize, and encourage this people to the realization of the highest ideals of the Christian civilization of America."

The American Indian on the New Trail, by Thomas C. Moffett, Missionary Education Movement, 156 5th Ave., New York, 1914.

The American Indian—A History

FOR a long time the need of a historical handbook covering Indian matters has been urgent. This need has been met by Hon. Warren K. Moorehead in an important book under the title of "The Indian; A History."

The Book Critic has examined the proof of a large portion

of Professor Moorehead's work and is impressed with the very large field covered. The book is more than a history,—it is a compend of all forms of data bearing directly on the Indian question. Its chapters on present affairs are no less important than its recommendations for future policies.

Professor Moorehead endeavors to analyze from the standpoint of pure equity, neither crediting the Indian with being more than he was nor casting calumny upon him because he fought as men fight when driven desperate.

"In considering the Indian," says the author, "while most persons recognize the disadvantages under which he has labored, yet I am persuaded that very few realize the great and almost overwhelming difficulty which must be overcome before a truly strong and high character can be developed." The author evidently means *re-developed* in civilized society, for he continues, "With but few exceptions nearly every white man who went to the frontier as a scout, miner, trader, hunter or explorer, exhibited the worst side of his character when among Indians. The Indian became acquainted with all that was bad and saw but little of the real good of civilization. He heard more oaths than prayers, saw more saloons than churches or schools. The men he met were not calculated to inspire him with any confidence or respect for the white race. If the plains tribes had associated with a better class of citizens before they learned the vices of civilization, I am satisfied that the historian would not be compelled to write so dark and tragic a narrative . . ."

"Between 1840 and 1849 there were but few attacks against whites on the plains, and most of these occurred to the south, in Texas, or along the old Santa Fe trail. It was not until and during 1849 that extensive emigration set in towards California. As the wagon-trains increased, the hunting of the Indians was seriously interfered with. Expeditions, not only of United States troops but of adventures, buffalo hunters, and miners, penetrated to various parts of the great West. Among these travelers were men who regarded an Indian no higher than a dog, and fired upon peaceful parties of hunting Indians without the slightest provocation. Wagon-trains were often in charge of men from the East who knew nothing whatever of Indians or their habits, and becoming insanely frightened at the approach of either friendly or hostile red man, opened fire without the slightest thought of consequences. The white people introduced whisky and smallpox. It is therefore not surprising that all the plains

Indians soon assumed a hostile attitude toward any being with a white skin."

When Professor Moorehead's book appears we shall have a new and monumental work ranking in importance with Helen H. Jackson's "A Century of Dishonor." Unlike Miss Jackson's book, however, "The Indian" will contain a treatment of all phases of the Indian situation and point the way to redemption.

We wish the work great success and many editions. Both the Indian of the plains and desert will wish to read the book. The Indian school and college bred will buy it for his collection of good books about his people. And, finally, thousands of friends of the race will read it and study it with attentive care.

The Indian: A History, published by the Andover Press, Andover, Mass. Cloth \$3.75.



The Open Forum

The Apache Situation

FORT APACHE INDIAN AGENCY,
Whiteriver, Ariz., Sept. 22, 1914.

TO THE SECRETARY-TREASURER,

The Society of American Indians,
Washington, D. C.

DEAR MR. SECRETARY: I am very glad to have your communication of September 1, and note contents. I am sorry that I shall be unable to attend the Conference. You ask for the "situation in Arizona." I am very glad to have this opportunity to submit the following to the Society for careful consideration:

Condition of the Apache Indians off the Reservation.

At Globe, Ariz., the Apache Indians live in teepees on the desert lands outside of the city limits. They have no farms there, and simply live there waiting for some work to turn up in the vicinity. The same condition exists at Miami.

At Wheatfields the Indians live in the teepees on the hilltops. They have no farms there and a number of them work for Chinese farmers. The white community there is prejudiced against the Indians and do not want them to live there.

At Green Back Valley the Indians live in teepees and have no lands of their own. Mr. Packard, who owns most of the valley

at this place, told the Indians that if they would clear the land and irrigate they could raise as many crops as they wished. They cleared the land, and after three crops he told them he wanted the land for himself.

At Sallymay there are 30 families living in teepees in a canyon. They have some small patches of corn. They are 25 miles from the nearest store.

At Gisela there are about 25 families living in teepees. Some of them have small farms. The white people in this vicinity don't want them. When the cow-boys have their cattle round up they tear down the Indians' fences and turn their cattle into the Indians' corn fields. When the Indians are out hunting their ponies, the cow-boys would draw guns on them even when they are out on the road with their families. They have appealed to the civil authorities, but have received no protection from the cow-boys.

At Angora the Indians had small farms in good condition, but they were driven away by the white men and appealed to the civil authorities, but nothing was done to help them to hold their homes.

At San Pedro Valley, 18 families live in teepees on small farms which the white men have not been able to take away from them. Formerly the Apaches owned the whole valley and used it. The white men have gained possession of about nine-tenths of the land, and continually annoy the Indians by tearing down fences and turning their cattle and horses into the Indians' corn fields.

The old Indians told me that General Crook, in rounding up all the Apaches, told them that if they would help him to get rid of the troublesome Apaches and after settling the troubles they would be allowed to return to their various homes, and live in peace, and that they would not be in need. They said that they did their part and nothing has been done by the Government to carry out the promises made to them by General Crook. They have gone back to their various homes and found the white people occupying their old farms, and the only thing left for the Indians to do was to pitch their teepees on hilltops and look at the white men in the valleys deriving the benefits from the farms that were at one time their own.

I was informed by the Indians off the reservation that four Indians were killed by white men, but nothing was done by the civil authorities to punish the murderers. A white man was

killed and an Indian was sent to the penitentiary. The Indians claimed that the white men were killed by a Mexican.

At one instance a white man killed an Indian at Globe. The white man fled. An Indian was blamed for the murder and was sent to the penitentiary for life. The white man, who committed the murder, was in California and while he was under the influence of liquor confessed that he killed the Indian at Globe and that an innocent Indian was serving a life term for it. The white man was brought back to Globe, tried, and was released. The innocent Indian was also released.

There ought to be something done to help these Apache Indians off the reservation. They ought to have some protection.

I am informed by the Indian Office that the Government has no jurisdiction over these Indians off the reservation and the they are amenable to the laws of the State. I think this would be true if those Apaches owned farms and lived in houses and citizens, but when they have nothing and simply exist in tepees, I think the Government still has jurisdiction over them.

Thanking you for offering this opportunity to me to present this case to your good offices, I am

Very respectfully,

VINCENT NATALISH.

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